

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LEATHERETTE COVERS

LANE MEDICAL LIBRARY STANFORD
1776 .R15 1898 STOR
Book of general membership of the Ralsto
24503301395

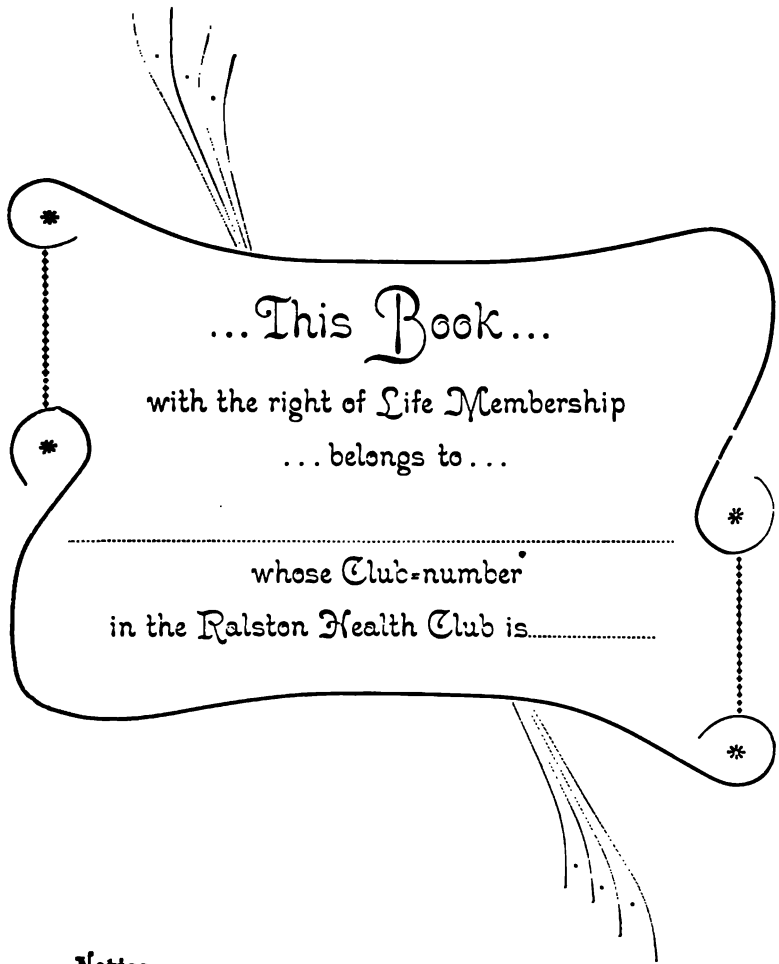
RALSTON HEALTH CLUB

GENERAL MEMBERSHIP

LANE
MEDICAL


LIBRARY





...This Book...

with the right of Life Membership

...belongs to...

.....

whose Club-number

in the Ralston Health Club is.....

Notice....

Write your name very carefully, in ink, upon the upper dotted line; and your club-number upon the lower dotted line as soon as you have sent page 23 to Washington and have received a club-number in return.



THE PRICE

OF THIS

BOOK OF GENERAL MEMBERSHIP

IS AS FOLLOWS:

When the remittance is sent direct to Ralston Health Club, Washington, D. C., for one or more copies, the price per copy is } **$1.00**

When ordered of a bookseller, the price per copy is $1.25

We charge the bookseller $1.00, in lots of one or one hundred thousand; we prepay transit, and the bookseller makes a net profit of twenty-five cents.

When ordered of a member of this Club who has an extra copy to deliver immediately, the price per copy is $1.10



BOOK

OF

GENERAL MEMBERSHIP

OF THE

RALSTON HEALTH CLUB

. . . General Membership . . .

INCLUDES THE ENTIRE SYSTEM OF THE RALSTON HEALTH CLUB AS FAR AS IT RELATES TO MEMBERS OF CLASS ONE OR THOSE WHO HAVE GOOD HEALTH AND WISH TO RETAIN IT.

. . . This Book . . .

Contains the great doctrines of the RALSTON SYSTEM OF HEALTH, conned from the realms of Nature and the pages of Science.

SEVENTH EDITION

INTERPRETED BY

EDMUND SHAFTESBURY.

"Nor love, nor honor, wealth nor power,
Can give the heart a cheerful hour
When health is lost. Be timely wise,
With health all taste of pleasure flies."





PUBLISHED BY
THE MARTYN COLLEGE PRESS ASSOCIATION,
WASHINGTON, D. C.
1898.

THE FIRST EDITION WAS PRIVATE.

THE SECOND EDITION WAS COPYRIGHTED IN 1888
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE THIRD EDITION WAS COPYRIGHTED IN 1891
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE FOURTH EDITION WAS COPYRIGHTED IN 1892
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE FIFTH EDITION WAS COPYRIGHTED IN 1893
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE SIXTH EDITION WAS COPYRIGHTED IN 1894
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE SEVENTH EDITION WAS COPYRIGHTED IN 1895
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE SEVENTH EDITION WAS AGAIN COPYRIGHTED IN 1896
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE SEVENTH EDITION WAS AGAIN COPYRIGHTED IN 1897
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE SEVENTH EDITION WAS AGAIN COPYRIGHTED IN 1897
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

THE SEVENTH EDITION WAS AGAIN COPYRIGHTED IN 1898
BY
THE MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.

LANE LIBRARY

R15
1898

OBJECTS OF THE RALSTON HEALTH CLUB.

1. We would teach the importance of taking care of the health while it yet remains.

2. We would restore to health all who are sick.

3. We would not discard physicians; but would seek aid from the Natural Laws of life, and thus help the honest doctor in his efforts to cure disease.

4. We would teach the plain causes of ill health in such a way that men, women and children will *know* and *avoid* the consequences of every injudicious act.

5. We would come into the lives of all who are diseased, and show them the way to health, wherever it is within the range of human possibility to grant this blessing.

6. We would acquaint them with the inevitable laws of life, the tendencies of disease, and the possibilities of cure.

7. We would warn them against using patent medicines, or taking into the system any drugs, except when prescribed by a local physician of well-established reputation.

8. We would teach the great fact that Nature tends to heal all disease as soon as the irritating CAUSE is removed.

9. We would aid them to form an alliance with Nature, which furnishes the impulses of life, and is therefore the source of health and recovery.

10. We would teach them the greatest of laws, that the faculties are best preserved by their continuous use; and, with perfected health and strengthened faculties, they should reach the highest plane of earthly achievement.

11. We would organize a Universal Fraternity of Ralstonites, whose great purpose should be to spread the doctrines of good health, cleanly lives, purity of heart, and progressive existence; to build homes on these principles, and create neighborly communities.

70124

"This is an Age of Ralstonism."

RALSTONISM is the grandest movement that man is cap of establishing.—*Guernsey.*

ANATOMY, that sacred genesis, which shows us the mas piece of the Creator, and which teaches us how little how great man is, ought to form the constant study of manki But we ought not to consider the organs of the body as the life forms of a mechanical mass, but as the living, active instrum of the soul.—*Ling.*

LIFE is the happiest gift of God; and the human body is best of Nature's handiwork. It is perfect in design wonderful in construction. Carelessness, aided by ignorance responsible for all its diseases and all its defects. A regula system of health would astound mankind with results b marvelous and enjoyable.—*Hale.*

STAR of hope and Circle of perfection! Twin symbol of ic Nature's grand estate! If ever the purposes of God realized in the life of man, it must be through some such p as that for which Ralstonism so earnestly pleads.—*Abbott.*

THE efforts of the physician must be seconded by the pati and this concurrence must not be faint and faltering, *determined* and *earnest.* If his energies, or what remains of th can thus be enlisted in his own behalf, the victory is already l gained.—*Taylor.*

OVER the firmament of modern science the Star of Ralstoni has ascended to its zenith. It is the guiding star that ne sets in the life of that human being who believes that the car health is a duty; that the dictates of common sense should observed in eating; that cheerfulness is a virtue; and that t home life is the basis of a nation's grandeur.

NATURAL laws, which are the angels of the Most High, a obey his mandates, are rolling on the time when the "ch shall die a hundred years old," (Isaiah lxv: 20,) when sickn shall fade from the world and with it the sins of the soul. Tl men shall stand up with no sickness in the body, and no tain sin in the soul. My hope for the human race is bright as morning star, for a glory is coming to man such as the m inspired tongues of prophets and of poets have never been a to describe.—*Emerson.*

CHAPTER I.

(SOCIAL DIVISION)

THE SPAN OF LIFE.

TRIUMPHAL arch, that fill'st the sky
When storms prepare to part,
I ask not proud Philosophy
To teach me what thou art.
Thomas Campbell.

"Let us make ourselves members of a new and better race."—*Shaftesbury.*



ALWAYS being born and always dying, the human race lives on; it seems imperishable; yet every one of its members is doomed. Like the body, it dies in parts and survives as a whole. The individual considers his own existence of supreme importance, compared with all the millions about him; but to an observer a drop of water in the ocean is of little consequence. Humanity has been coming into the world for thousands of years, and has as steadily been going out of it.

There is a class of fools who say they do not care to live to a good old age, for they dread the feebleness and dependence of senility. The grossest physical sin of life is a desire to die, or a carelessness about living. Old age is exactly what you make it. We can name more than one hundred men and women between the ages of eighty and ninety who are as lively, bright-witted, independent and cheerful as the average person of forty. They enjoy living. They not only show a desire to remain on earth, but they even expect to live until they are one hundred years old, and some of them openly boast of it.

The span of life in this the nineteenth century, and in the trend of the very epoch in which we live, is one long and solemn rebuke against the careless drift of physical existence. In the United States alone, one million people are born every few months; one million babies, destined each and all to meet death; for at the end of ten decades they are practically extinct. Let us follow this million through the span of life. Many thousands are so feeble at birth that they die in a single day. Those who survive are promptly attacked by disease.

In the first five years of life this product of a few months' birth will have been reduced by many maladies, some of which will appear in prominent results. Whooping-cough will have carried off 15,000; scarlatina, 17,000; and infantile cholera nearly 20,000. Diphtheria, measles and fever fall upon the little mites and slay about 30,000; consumption as many more; and violent deaths 12,000. In or about the length of this period a quarter of a million have dropped off. More boys have died than girls; and, although there were 22,000 more boys than girls on the first day, the two sexes are now pretty nearly equal.

In the next five years, from five to ten, the chances of life increase, and less than 36,000 die. If a child reaches ten, death from sickness is not likely to occur for some time; for the healthiest period of life, as far as fatal results go, is between the ages of ten and fifteen. The vitality is greater and the true nature of each constitution asserts itself. It is at this period that parents may encourage their boys and girls to cultivate good health; for, by carelessness, the strongest constitution may collapse; or, by proper attention, the weakest may develop into a tower of strength. Nature now furnishes her greatest supply of vitality to the race.

The next period is sickly, and seems in direct contrast with the preceding. This is because the exuberant blessings of the former lead to extreme carelessness, and hence the reaction. From fifteen to twenty the deaths increase. Consumption begins to show great activity and, from this time on, mows down its victims, continuing up to the age of fifty and even sixty. In this period, from fifteen to twenty, the violent deaths under ordinary conditions reach 3,000, of which 400 are of females; but, since the use of the bicycle has become so general, it is estimated that 8,000 males and 13,000 females lose their lives at this epoch, by accident.

Consumption claims more victims in the period from twenty to twenty-five; and suicides increase. In the preceding period sixty males and as many females killed themselves; and that is the only era in which as many females as males take their own lives. Now the male suicides outnumber them three to one. Insanity appears, and many die of brain and of heart diseases. From the age of twenty-five to thirty, typhoid slays the largest number, while other contagions play an inferior part. The greatest marrying age begins at twenty-five, two-thirds of all women who marry, entering wedlock between twenty-five and thirty-five.

The period when human action is most prominent and most effective in results is that extending from the age of twenty-five to thirty-five. In the use of the mind as well as of the body this era is equally marked. Great generalship, great athletic feats, mental progress and plans of stupendous moment are now seen. Ambition overrides all other considerations. Women die of consumption in unusual numbers; but men become the victims of organic diseases, affecting the heart, stomach, lungs, liver and kidneys. To sustain the unusual strain, stimulants such as coffee and alcohol are resorted to, from which the victims will hear in later life.

Organs begin to fail in the period from thirty-five to forty-five. It is the great era of organic fatalism. All physical exertions, when excessive, overtax the heart, and many fall dead, though in apparently perfect health. The chest is the seat of the greatest fatality, consumption leading, followed by bronchitis, pneumonia, and the various throat and lung maladies. It is now that the most exacting attention should be given to the care and cultivation of the chest. Excesses, careless indifference to health, insanity and suicides are very much increased; nearly 600 people killing themselves.

The half-way point is reached at the age of forty-five. One-half of the million we started with have died; 250,000 die in the first five or six years, and 250,000 more die between the ages of six and forty-five. During the ten years ending with the age of fifty-five, the deaths are not so numerous as might be expected. It is a great living period; and stands as a key to the last half of the century; in which men and women are given a special vitality on which to lay the foundation of a good old age, if they are willing to take advantage of it. It is a gift that should not be trifled with; just as the special vitality of the child from the age of ten to fifteen held the key of a lifetime of health.

The cancer period begins at this time; its results appearing more and more every year, and destroying three times as many women as men. While cancer in both sexes is undoubtedly due largely to meat-eating in excess, it is nevertheless true that latent or inherited cancer is always developed by the use of alcohol whether mild or not. Thus beer-drinking women are sure to excite into activity any cancer that is already in their system. About 300,000 of the million enter the sixty-fifth year, and here the last stage in the journey

The ranks now thin out fast, for in the ten years from sixty-five to seventy-five the 300,000 are reduced to 160,000, and at the age of eighty-five only 35,000 remain. Cancer has been the most active among women, and lung diseases among men; although paralysis, gout, rheumatism and heart failure are playing their deadly parts. Women outlive men in old age. A man who survives sixty will probably die before seventy-two. Heart failure is the greatest enemy of one who has, in earlier life, indulged much in stimulants, medicines or excesses. The 35,000 that survived at the age of eighty-five fall rapidly away; at ninety-five these are only 2100; at the end of the century only 220; and at 110 years only one remains.

Three questions are pertinent at this time: do you wish to keep well?—are you willing to make a slight effort to keep well?—are you willing to make a reasonably earnest effort to keep well? If so, then look over this span of life, and think of the vast hordes of people who fall by the wayside under the curse of disease, in the years of life when health was held out to them like a rope of iron, and they heeded it not. It is not hard to keep well; but if you belong to that very large class of people who do not believe in bothering about the health until sickness comes, then lay this book aside until you are stricken down; but begin to lay up money to pay the doctor's bill, to buy the medicines and to meet your other expenses, say a hundred dollars at the lowest. Well people get sick; and sometimes, aye often, they die suddenly. You have no right to expect to be an exception to Nature's laws; therefore be ready to meet the penalty, if you do not care to keep well.

A Good Ralstonite is one who tries, as far as circumstances allow, to eat reasonably pure food, to get vitalized air and to observe some small part of Ralston Day. In order to be such, you should think what food means; what it is for; what kinds are better than others; and you should eat to get strength from your food; all these helps being provided for you in the chapters on eating. You should also get fresh air as frequently as possible. If you go to a window and empty the lungs completely, then fill them deeply, you will get some glame and obtain some good. Such little helps tell wonderfully on the health. Then observe some part of Ralston Day. To sum up, if for a month you do these things, all of which are very simple, short and easy, you may regard yourself as a Good Ralstonite.

CHAPTER II.

(SPECIAL DIVISION.)

ORIGIN OF THE CLUB.

A BREEZE came wandering from the sky,
Light as the whispers of a dream;
He put the overhanging grasses by,
And softly stooped to kiss the stream.
Bryant.

"Nature, the handmaid of God, delights only in the glory of perfect humanity."—*Shaftesbury.*

A MAN was suffering from the results of careless living when the news came that he had inherited a large fortune. He was unprepared for it. During the years of youth and early manhood he had paid no attention to his physical being. It could not be said of him that he had wilfully disobeyed his judgment in any particular relating to matters of health; but it was true that he had drifted along in utter indifference to the subject. He laughed at the idea of ever getting sick, and went so far as to poke fun at those who earnestly prayed that he might be spared from illness and disease.

Before he knew of his wealth he realized that he was a sick man; yet how it came to pass he could not tell. Repeated exposure to dampness and chill had brought on colds; from which his kidneys, lungs, throat, head and muscles had been affected. From an occasional recurrence of local fever, the inflammation extended to the membrane of the throat, thence to the lungs; and at length he feared consumption, for each succeeding cold remained longer and became more severe. Pains in the muscles and bones added to his misery; and, finally, a certain analysis showed that his kidneys were far advanced in chronic disease.

Whether these maladies were caused by colds, or whether his liability to catch cold was due to the weakened vitality of his system, arising from improper food, he did not know, and he did not care to know until he found himself a hopeless invalid. He did learn, however, that several of his friends who were afflicted with stomach trouble, had succumbed to pneumonia, kidney dis-

ease or heart failure; and his physician explained to him that if the blood was reduced to a state of impurity, all the organs of life would be weakened, because their very existence depended upon a daily supply of pure blood. Diseased stomachs could never make sound flesh.

One day a lady friend who had observed that he was losing his clear complexion, asked him why he did not take care of himself. This was before he had come to realize his condition. He told her that he had never known a sick day in all his life, and never expected to. "What is the use of worrying about one's health? I am well. If I get sick, *then* is the time to think about taking care of myself." His friend attempted to argue that a little precaution might ward off a spell of sickness; but he replied that if a man was well he was well and that was all there was of it.

Then came the news of his fortune; and all at once life opened its alluring wings and bore him away to heights of pleasure far beyond the brightest dreams of youth. The sky was one broad expanse of blue, so deep and entrancing that it seemed the eternal sea from earth to heaven. The land was newly clothed, and decked in fairest hues, as though to blazon his path to happiness. There was a splendid mansion awaiting him; grounds carpeted in lawns; flowers and fruits smiling with love; luxury and convenience on every side; and, above all, the hand of a bride to place the crown of bliss upon his brow. But he was sick.

He was undoubtedly dying, and the physicians could not help him; although he employed the ablest doctors that money might secure. Fortunes could not purchase health; but yet he remembered that there was a time when a little care, a very little, would have prevented the disaster, that now had placed him beyond all human aid. He called the experts to his side and promised them a princely sum if they could save his life. He pleaded with them for hope. Death seemed awful to one who yearned to live. They spoke frankly and bravely to him and said his malady was incurable. He prayed to God, but Nature answered that her laws alone determined life and death; and he must die.

This man then sent for the lady friend who had once urged him to take care of his health while it yet remained. He told her that this was the blessed doctrine of human life. Opportunity was the fairest gem of earth, though the rarest prized; and could

he now but seize it in his grasp, he would lay his fortune, life and all, upon the altar of his God, and devote them to the preaching of that sublime truth. This lady was a Ralstonite, one of the early converts to the faith that Nature is the supreme healer of disease. By its very laws *she* had been saved from death, and gratitude had made her a loyal pleader of its cause.

"Tell me what Ralstonism is?" he eagerly asked; "is it faith, or science, or medicine?" She told him it was plain common sense; an alliance with Nature, the source of all health and recovery. She said that Ralstonism was proof of the fact that the simplest methods are the most effective in the cure of disease. "What is the cost?" he asked. "It is nothing." "If Ralstonism will restore me to health I will give all I possess." To this the lady replied: "All persons in the presence of death are willing to make any sacrifice to get well, but once restored they regard health as a matter of no importance. Ralstonites reverse this rule; they take care of health when they have it, and they show respect for those who preach this doctrine. I can help you. As a good Ralstonite I am willing to try. I ask no money; and I am sure the Club does not seek anything more than your loyal friendship to its principles."

His lady friend, white-haired with age, independent of fortune, and sincere in her hope to save from death the physical wreck that lay before her, showed him the wonderful purpose of Nature in the daily operations of life in the human system. He learned for the first time in his existence that there are certain foods that make exactly what the body needs; that, as the old and diseased tissue breaks down each day, new and perfect flesh may be made to take its place; and, instead of doctoring with medicines for the diseased organs and impure blood, the more sensible way is to let them waste, and then discard them; while the new and perfect flesh rebuilds the parts just as fast as they break down. He also learned two more things: one was how to hasten the wasting of diseased tissue and bad blood; the other how to quicken the absorption of the new and perfect material to take the place of the old.

It is the belief of Ralstonites that no case of disease is hopeless. The principles under which they live are *new*, and hence many surprises follow; some cures having been regarded as miracles, because they were effected at times when no one believed

recovery possible. The good lady actually proved to the dying man that he might safely die, and yet live; provided death was displaced by life as fast as it occurred. One day he said to his physician: "Doctor, how is this? Is it true that parts of the body die every day?" "Certainly it is. Every schoolboy ought to know that. Life is change; and the change consists in the death of old material to make way for the new." The patient's eyes showed a gleam of intelligence that comes with the dawn of a new idea, as he exclaimed: "Then is it not true that the health of the body depends upon the character of the new material?" The doctor caught the principle. He admitted that it was unknown to the medical profession; yet was so closely allied to the very oldest of facts in physiology that it might be mistaken for the idea of waste and supply. The newness of the doctrine consists in the advantage taken of the old law; and is embraced in the following steps:

1. How shall the waste of diseased tissue matter be quickened?
2. How shall it be thrown from the system?
3. Of what material shall the new body be built?
4. How shall the new be made to take the place of the old?

If the mere knowledge of food values could accomplish the result of making a new body, the process would be easy; but the early Ralstonites learned that sickness is a decay that is not easily thrown off, a contamination often that spreads and carries danger to the wholesome parts. This problem had to be met. Again, they learned that a sick person cannot digest pure food; or, if digested, cannot draw it into the system and absorb it as new flesh. This difficulty, like the other, was met and overcome. It was never the intention of those primitive followers of the new truths to form a club. No thought could be further from their minds than this. It was a pleasure as well as a duty to help others; and they encouraged those who were well to take good care of their health while they had it; thus laying down one of the well-known principles of the Club. But the exercises and methods became so interesting and so important that their preservation was considered a sacred duty. Others wanted them. The friends and acquaintances of those who had been saved from the grave insisted on receiving further knowledge for themselves; and thus the leaven began to work and spread. Before anyone seemed to realize it, a Ralston Club had sprung into existence.

No man and no body of men have ever reached truths so valuable and important to mankind as those which came to reward the efforts of those early Ralstonites. That the organization began to grow and spread of its own inherent energy was somewhat a matter of wonder. It seemed as if nothing could stay its progress; and it seems so now. Tens of thousands of experiences have confirmed the experiments made in the early "laboratory club" of the Ralstonites, as they at one time called themselves.

That the future greatness of the Club was not foreseen is evident from the following preface to the First (Manuscript) Edition: "Since our little society has increased, so that it is not possible to meet one another in anything like a regular way, we are compelled by the unanimous voice of our friends to do something toward preserving the principles heretofore laid down in open meeting. The Ralston doctrines are really founded upon two ideas: first, that there is a natural *cause* for every disease; second, that there is a natural *cure* for the same. Among our members is a man who admits, and whose physician admits, that he would now be in his grave but for Ralstonism; also a mother, whose life was spared to her family after her doctors had declared that there was no hope; also a girl (whose sister's grave is an unnecessary one) who came to a knowledge of Ralstonism in time to save her own life; and others who are indebted to these unfailing principles of mother Nature for the blessings of health that could not otherwise be enjoyed. These are our only reasons for seeking to preserve in written form, for the use of other generations, the noblest things of human experience."

It is a monument of honor to the early Ralstonites that they freely spread the news of the truths they had discovered; and that all sincere persons were given access to the facts, principles and doctrines, without cost, except the trouble to which they might be put in copying. Some employed writers for this purpose; and, later on, a number of type-written copies were made at private expense, one gentleman paying as much as twenty-five dollars for the services of a typewriter, whose time was not as valuable as his own. When, some years afterward, the second edition was actually printed from the press, and actually sold for one dollar, although it contained much less than now, it was considered a blessing, and the price was very low, compared with the difficulty and cost of copying.

CHAPTER III.

(SOCIAL DIVISION.)

PLAN OF THE CLUB.

CHANGELESS march the stars above,
Changeless morn succeeds to even;
And the everlasting hills,
Changeless watch the changeless Heaven.
Charles Kingsley.

"A tiny cell, smaller than the eye of the most powerful microscope can detect, contains a perfect human body."—*Shaftesbury.*

THE RALSTON HEALTH CLUB may at first be hard to understand. It *seems* to have many divisions; but, in fact, it is very simply arranged; its system of classifying its members having been approved by all its previous members. Without order everything would be chaos. For the purpose of testing your readiness to grasp the arrangement of the club-system, the plan is outlined as follows. There are two classes of people:

First class:—Those who are in good health.

Second class:—Those who are not in good health.

Here are presented the classes of Ralstonites. They are not regarded as members until they give notice of their intention to act as members. The general members are in class one, which means that they are in good health. They are called general because, in order to take care of the good health which they so fortunately possess, a general regime, very simple and very effective, is prescribed.

The second class embraces all who are not in good health; but here two divisions are necessary, for some are suffering from general ill health, and others from special diseases. Therefore, those whose ill health is general only are admitted to the inside knowledge of Nature's cures; and, as soon as the body is made well, they come into the general membership along with the members who are in good health. In other words, they pass from class two into class one. The complete members must be cured of specific disease; to them the cause and cure of all illness are made known. The complete knowledge which you obtain,

will enable you to save the lives of others as well as your own; and it is wise to have the book in your house in advance of its need.

It is sincerely hoped that you are in class one, and will always remain there. You will rarely be in danger of sickness, if you give attention to the very easy regime which is prescribed. If it is true that you value the health which you already have, guard it now! It is an easy matter to die. Many of those who are in untimely graves were never sick until the fatal malady struck them. The well man of to-day may be ill to-morrow. Perfect health is not strongly founded unless it is protected by a knowledge of Nature's laws. Take care of yourself and your loved ones; for the unnecessary graves are monuments to the broken hearts of those that remain. If you are ill, by all means get well; come back into class one to stay.

Read slowly and carefully, and reread, all that is stated in this book. More light will come with each review. Read the *whole* book, and each word understandingly. The more you catch and absorb of Ralstonism, from the slightest details to the consummate principles which mark the life action of the body, the better will be your knowledge of yourself and your place in Nature.

It has been well said of the Ralston Health Club that it meets every wish, opportunity, and ambition of one's life; adapting itself to time, place and circumstance as completely as if it were the ideal of each being. These beautiful plans follow in after volumes; and do not necessarily attach themselves to your membership, unless you choose to adopt them.

The plan of the club, briefly stated, is as follows:

1. THE RALSTON HEALTH CLUB

WHICH IS ORGANIZED TO SAVE HUMAN LIFE

2. THE RALSTON CLUB

OTHERWISE CALLED THE

U. F. O. R.

ORGANIZED FOR

ADVANCEMENT . IMPROVEMENT . MUTUAL ASSISTANCE

Rule—To join the U. F. O. R., in case you desire to do so, you must be in good health at the time of application; or else, being ill, you must be able to state truthfully that, since first obtaining this Book of General Membership of the Ralston Health Club, you have made a decided improvement in your health.

Degrees.—These are explained in the last chapter of this present volume. In the Ralston Health Club there are but five degrees. The first degree entitles you to Inside Membership and its book; then comes the fifth degree, and entitles you to Complete Membership and its book; and there the Ralston Health Club ends. All persons have a desire to become complete members. The great book may be obtained free; and the club prefers to grant it as an emolument, although it has a large sale at seven dollars per volume. In a city where one of these valuable books was recently purchased, its many pages and illustrations attracted such favorable criticism that one member sent an order for seventy-five copies to supply the demand. In some homes it has saved hundreds of dollars in doctor's bills; in others thousands of dollars. While the Book of Complete Membership is intended only for the sick; it is advisable to have such a work in the house ready for use at all times. It is more fully described in the last chapter of this present volume.

The degree system is bequeathed to us by the early Ralstonites. Through it we do honor to their energy, their sincerity and their faithfulness. While its chief purpose is to spread Ralstonism by obtaining new recruits, the incentives offered are the most important blessings of earthly existence. All true Ralstonites desire to take degrees. We have spent fortunes in this one cause. The Book of General Membership is the basis of all degrees in both clubs; because the degree system is devised for the purpose of extending the use of that book, thereby spreading the power of Ralstonism and doing a vast amount of good in the world.

The Club-numbers are used to enable us to keep your records, and to help Ralstonites know each other. Any member would recognize another by the peculiarity of the Club-number, which can never be mistaken for any other use. Ralstonism is so easy to understand, is so full of common sense, and appeals so strongly to the good judgment of people that nearly all who possess this volume join the club at once. No greater compliment could be paid to this system. It is gratifying to note the many thousands who print their Club-numbers on their letter-heads and cards. We advise you to secure an Outside or Permanent Club-number at once, as provided on page 23.

CHAPTER IV.

(SOCIAL DIVISION.)

HOW TO ENTER THE CLUB.

LET thy mind still be bent, still plotting, where
And when, and how thy business may be done.
Slackness breeds worms; but the sure traveler,
Though he alights sometimes, still goeth on.
Herbert.

"The minds of some persons are so coustituted that they can never be made up to do a great thing."—*Shaftesbury.*

PERHAPS the simplest way of looking at the Ralston Club is to say that it is merely a book. It is surely the name of a book; and one may as well belong to a book as to any organization that compels its members to remain mere figureheads. "I belong to a political club," says one. "What do you do?" "Oh, nothing. I just belong." Another says, "I belong to a social club." "What do you do?" "Nothing but smoke and chat." If, therefore, a full-fledged club, with its great buildings, requires nothing substantial of its members, why is not a book-club more advantageous, especially if you can stay at home in the bosom of your family and get some good out of it?

But the Ralston Health Club may be made vastly more important than this. It opens up possibilities for organization at home and in the community; of united efforts for securing the public health; of opportunities for educating the masses in the simple doctrines of Nature, and her beautiful and wonderful powers. The Ralston movement is the most important reform of the century. It believes that the doctrine of perfect health is solving the great moral questions of the age. Ralstonism aids the church; builds up homes everywhere; makes happy families; brings money, education and intelligence into the household; establishes a progressive and neighborly community; and by aiming at the root of unclean health, vicious habits and nervous lives, is laying the foundation of a new race.

You should by all means decide to become a member of such a club as this, whether your membership is confined to

the book and its doctrines, or you choose to unite with others in combined effort to accomplish good work. You are free to remain a silent home-member, if such is your ambition; or to decide at any time to do a grander life-work for others. In either case, you should *join the club*, as it costs nothing, and means only that you wish us to record you as one who believes in good health as a matter of principle.

In order to correct some of the misapprehensions which are sure to enter the mind of each person who may see the pages of this book for the first time, we assure you that you are not yet a member of the Ralston Health Club, nor of any of its branches. We also state that the purchase of this book, which costs you but a trifle, carries with it no rights and no responsibilities. It is a book whose pages contain truths that raise its value to hundreds of dollars in the minds of thinking people. Nevertheless, it costs you but a trifle, and it costs the publishers considerably less than the trifle you pay for it. As a book, it is a piece of merchandise, well worth many times the price. The fee of one dollar is for membership, and for clerk hire in attending to your business for the scores of years during which you may be a member. If you have paid one dollar for the book, that amount is regarded as a final payment, and is the only fee you will have to pay as a General Member. There are no assessments at any stage of your membership.

So far, so good. Let us understand each other as we go along. As a purchaser of this book merely, you become only its owner; you are not a member of the Ralston Health Club; not even a Ralstonite; you have only added one more book to your library. But you do not intend to stop here. You believe in taking care of the health, and you know it; and you are fully aware of the fact that encouragement and stimulus are needed, or at least are very valuable, in every human life. The school, the university, the church, play their great parts in encouraging and inciting mental and moral improvement; so the body and its health will be better cared for, if you make this Club your home, and try to live according to its doctrines. You can have no better friend, no truer adviser, no more loyal companion. It is our honest belief that you will not lay this book aside, and join the ranks of those who are not willing to give attention to health until they lose it.

You know that the preservation of health is a solemn duty; and if you do not care whether you are sick or well, dependent or helpful, someone else does. You know that this is an age of invalids, of dyspepsia, heart failure, diseased lungs, soft livers, decayed kidneys, bad skin, lifeless blood and sickly nerves, because it is an age of profound indifference. All people are careless; and nearly all are ignorant of the laws of health. When sickness comes, it is very easy to look back to the neglect which caused it. How many thousands on beds of death have prayed for one more chance to live and obey Nature's laws! A merchant said to his physician: "When I was well I scoffed at health, called health-seekers cranks. Here I am; I have to die." Another said: "Doctor, get me out of this, just this once, and I will never neglect my health again." Still another, and his words are ringing now out of the past, although he has been dead sixteen years: "If you can save my life, I will work for you for ten years and give you all my earnings." A strong man was given an invitation in 1890 to join the Ralston Club. He sneered at the thought of sickness. He afterwards died of Bright's disease; and, had he joined when asked, he might have lived thirty or forty years yet.

The preservation of your health is a duty which you owe to your family, your friends, and the public. Are you a father, mother, child, or relative? What right have you to neglect your health and inflict care and trouble on others, and perhaps broken health in watching and doing for you? Ill health, when due to pure neglect, is a moral wrong. It robs the home of money and happiness—the two chief factors of human life. More sinful is that man or woman who will enter the bonds of wedlock, knowing that children born of the union are sure to grow up in suffering.

Ill health begets poverty, discontent, irritability and a diseased mind. There can never be a sound brain in an unsound body. Nearly all poverty is due to ill health either in this or a previous generation. There is plenty in the world for all mankind; and no person should remain poor. Health begets good blood; this makes good brain power; this good judgment; and the natural consequence is a life filled with impulses that lead to success. On the other hand, nearly all irritability is due to bad digestion; and it is well known that irritability leads to nervousness, sleeplessness, brain deficiency and insanity, on the vital side, and to uglin on the moral side.

RULES FOR OBTAINING A CLUB-NUMBER.

1. This volume must be *owned* by the person who applies for a Club-number; and such person must, before applying, write his or her name in ink on page 1 of this volume; also the Outside or Permanent Club-number when obtained.

2. This volume shall be void as a basis of membership, if page 23 is lacking.

3. You should take pride in signing the Declaration of Health on page 23. The most learned, as well as the most influential and prominent men and women have signed it, and applied for Club-numbers.

4. The opposite leaf, page 23, must not be removed unless you apply for an Outside or for a Permanent Club-number; in which case the whole leaf should be cut out with a penknife along the inner dotted line, which you will see by opening the book as wide as possible. A margin will be left on which to paste your certificate, containing the Club-number and the Password.

5. Outside Club-numbers are provided for persons who wish to take no decisive steps at present. Several years are allowed them in which to make up their minds whether to become permanent and enthusiastic Ralstonites or not. You may use Outside-numbers on Initiations and letter-heads, the same as you would Permanent-numbers.

6. Outside Club-numbers are entered on our temporary records; and, when they become too bulky to handle, they are destroyed. Hence it will be necessary to renew the Outside-numbers about every two or three years. We will renew them freely on receipt of a stamped and directed envelope; if your previous number is stated.

7. A permanent Club-number is never changed. It is good for all time. It means that the member is in earnest and thoroughly determined to take care of the health. The number can be engraved on your stationery without fear of ever having to change it. Many persons have stamps made, resembling some coat of arms including the number. Our object is to spread the influence of Ralstonism, and to ever increase our membership; therefore, emoluments and advantages of the U. F. O. R., as well as other benefits, are freely offered you, if you decide to change your Outside number to a Permanent number, or if you start now with the latter. Kindly read the final chapter of this volume

AUG 12 1998

CUT THIS OFF AT THIS LINE AND MAIL TO RALSTON HEALTH CLUB, WASHINGTON, D. C.

CERTIFICATE OF NOTICE...

OF

ENTRANCE

INTO THE

Ralston Health Club

DECLARATION OF HEALTH

I believe that a person who is in good health should take care of it; that one who is sick should seek recovery, as far as possible, through the aid of Nature's laws, with the least risk of after injury to the functions of the body; and I further believe that the care of the health is a solemn duty which each person owes, not only to self, but to friends, relatives and the public.

I, therefore, extend to the Ralston Health Club my good wishes in the work it has undertaken, and I desire this declaration to be regarded as the act of loyal membership. I do this with the understanding that I may remain merely a home-member, if I choose; that no duty in any way devolves upon me; and that my name shall never be made public and never given to another, without my consent.

In order that I may be recognized as a member of the Club, I ask that a Club-Number and Certificate be sent me, for which I enclose ten cents herewith; and when the certificate is received I will securely place it in this part of the book from which this notice is taken.

I desire the Club-Number to be.....

[State whether Outside or Permanent. See other side.]

NAME.....

(City, Town, or Post Office).....

(Street and Number, or Post Office Box).....(State).....

I have carefully addressed the envelope to RALSTON HEALTH CLUB, Washington, D. C.

A Few Words of Advice

1. Read page 22 before taking out page 23.

2. Read the final chapter of the book.

3. A Permanent Club-number is permanent because it is acquired only by a select body of Ralstonites, and the records never become too bulky to handle. About thirty-five per cent. of all members become permanent, sooner or later. The others may remain good Ralstonites nevertheless.

4. After reading the final chapter you will decide that you wish either to become a Permanent member or not.

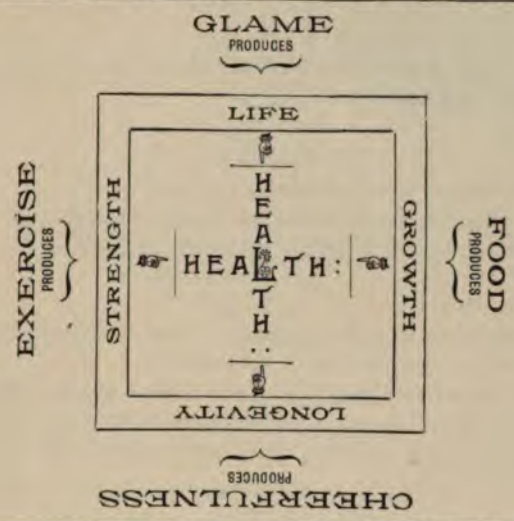
5. If you decide that you so wish, you will then ascertain that you are able or unable financially to obtain it now.

6. If able to obtain it at once you will use FORM B—in the final chapter.

7. If not able to obtain it now, you should apply for an Outside-number; and at the same time ask for free Invitations as provided in the final chapter. These Invitations, if used judiciously, will very soon advance you to the degree where you will obtain the right to the Inside and Complete membership, and to a Permanent Club-number, as emoluments; no charge whatever being made except the small fees for recording.

8. In case you apply outright for the Permanent-number, you will receive free copies of the General Membership Book, which you may easily sell, and thus recover back your full outlay, leaving you with the great emoluments free.

9. Thus for $6.60 we would send you fifteen dollars worth of books, as stated in the final chapter; if you are sincere in your desire to aid in spreading the membership of this Club, for the great good of humanity.



SOME RALSTON PRINCIPLES.

These jewels are presented in the several books of Ralstonism as distinct statements of natural laws. They furnish material for private thought or for discussions in the public clubs, mentioned in the final chapters of this book. Each *Principle* is yours when you accept it; not until then. It is a mere incident of Ralstonism.

1

Clean reading and thoughts free from morbid excitement are necessary to a healthy mind.

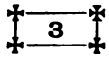
This is the 1st Ralston Principle. The mind is the engineer of the body, and holds the throttle of health or disease. Here we commence. Every organ and function of the body is governed by the nerves, and the nerves are governed by the mind. A strong, clean mind is a calm mind; a strong, calm mind induces habits of perfect health; a depressed or morbidly excited mind destroys vitality very rapidly; vicious reading, such as sensational newspaper trash, morbidly excites the mind; makes it muddy; fills it with scandals, caricature and murder; invites insanity and suicide; and makes perfect health impossible.

2

n i *endable to prevent sickness than to cure it.*

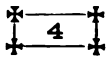
Principle. It is explained in chapter

gressive Ralstonite.



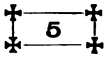
Every form of disease has its natural cause and its natural remedy.

This is the 3d Ralston Principle.



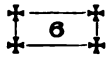
Where vitality is strong disease is impossible.

This the 4th Ralston Principle, and is explained under the chapters relating to the First Cardinal Point of Health.



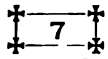
Glame, otherwise known as vitality, or vital-electricity, is the impulse that builds every perfect particle of the body.

This is the 5th Ralston Principle. The proper definition of glame is vital strength. Its presence is always attended by an electrical glow of vigor, and this has been called for centuries the "glow of health."



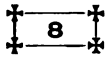
As mechanical electricity may destroy the body itself, so glame, or vital-electricity, may destroy the germs of disease within the body.

This is the 6th Ralston Principle. The same vitality that builds the tissue-matter of the body destroys its enemies under certain conditions.



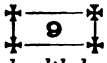
The body dies in part, and is rebuilt in part, every day; and its material value is no greater than the value of the food which is eaten.

This is the 7th Ralston Principle; and the Second Cardinal Point of Health.



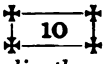
Activity is necessary to draw the food elements from the blood into the body.

This the 8th Ralston Principle; and the Third Cardinal Point of Health.



Indifference with regard to health leads to stagnation of vitality and consequent disease.

This is the 9th Ralston Principle.



As the bright sunshine supplies the earth with all vitality, so a bright and sunny disposition invites health to the body.

This is the 10th Ralston Principle; and the Fourth Cardinal Point of Health.

CHAPTER V.

(HEALTH DIVISION.)

THE FIRST SEPTEME.

O Nature, gracious mother of us all,
Within thy bosom myriad secrets lie
Which thou surrenderest to the patient eye
That seeks and waits.

Margaret J. Preston.

"If we could know what Nature is, we might divine life's inner life."—*Shaftesbury.*

NATURE is the first septeme. A septeme is one of seven; a seventh of a great body. If man were asked what fact in the world is most potent, he would answer, Nature. A body of seven scientists determined to spend a year in the search for the seven greatest principles of life; and, to the pleasant surprise of all, there was a unanimity of agreement that Nature was the first and greatest.

The human body is a temple; it may be made a temple of health or of disease. It goes to pieces just as any house does. You ask how long may a person live? The answer is, how long will a house last? The body is like a frame-building. The bones are but supporting timbers; the skin but the shelter; the functions but the life within. A house decays by neglect, faster than it wears out by use. So does the body. The house may be a frail one, by reason of being badly built. So the body, built by its sickly parents, may start life in poor condition. What will you do with the house, if you cannot get another? Repair and strengthen it. Your body is all you have; but, by a thorough process of repair, you may give it a respectable degree of strength and good appearance. How long will a person live? How long will your house stand?

Care and repair will keep a frame house for seventy, eighty, or even a hundred years. Many persons have lived beyond a hundred. It does not require much care to keep in healt' Probably the Ralston Degree Exercises will do this work ally, and they surely do not require much time. The l care, and necessity compels a man to keep it up, or

but he lets his body go. He feeds his land intelligently with phosphates to get crops; but never thinks to feed his body with its most urgent foods, to get blood. So the house and land are cared for, but the body goes to rack and ruin. If vermin get into his house, he fights them out; if bacteria get into the body, he pays no attention to the invasion until something is destroyed, and the misery ends only in death. It is an absolute fact that people pay less attention to their health than to that of their horses, dogs, cats and cattle. It is time that the prevention of disease should be taught to everybody; and the problems of cure will be lessened.

Nature is impulse and not material. It is not food, water or oxygen. The body is not nature. The tree is not nature. If you breathe oxygen, and your lungs are not able to absorb it, no good will be done; the impulse is lacking. Put the best food in the stomach, and if the blood will not assimilate it, the food ferments instead of being digested, and dyspepsia follows. When the impulse of life weakens, sickness follows; when it ceases, death ensues. The vitality is the impulse, and we call it the measure of Nature. Human life is, therefore, a struggle to get food as long as the impulse of living will make use of it. Let either be neglected, and sickness will surely follow. But impulse is the source of all health.

Medicines are material, and therefore, not Nature. The cure of disease is possible only on some principle that will renew the vitality; and on some other principle that will feed it. Food and Nature must go hand in hand. It will be interesting, a little later on in this book, to learn what this Nature is, how she may be encouraged, and the simple processes of enlarging her vital energy. The biscuit that you eat has none of it, the dead air in the rooms of your sepulchred house has none of it, the monstrous stupidity of your quiet life and the nervous excitement of your flighty pleasures have none of it. It may be suspected that Nature shines out of the skies, blooms in the flowers, lurks in the fields, in the morning air, in the glad smile, in the buoyant heart; but we shall see. She is admittedly at the foundation of all life and all health; and here, at the close of this chapter, we lay the corner stone of our temple of health, and the Ralston Club.



CHAPTER VI.

(HEALTH DIVISION.)

THE SECOND SEPTEME.

THE brightness of her cheek would shame those stars
As daylight doth a lamp; her eye in heaven,
Would through the airy region stream so bright,
That birds would sing, and think it were not night.
Shakespeare.

"We are living forms of oxygen, to which all other elements are merely incidental."—*Shaftesbury.*

OXYGEN is the second septeme. It is admitted to be one of the seven principles of health; but its position has been somewhat in dispute. All scientists place Nature at the corner stone, the foundation on which life is built; but from her wonderful resources, from her many elements, there is one that is more closely allied to human life than all the others combined. So the great majority of biologists agree, and it must be true, that oxygen, this all-pervading essence of the body, is the most important agency, as it is the chief element, in the health of man.

The world is nine-tenths oxygen. The great oceans contain eighty-nine per cent of oxygen. The water you drink is eight-ninths oxygen. The solid matter of the earth is sixty per cent oxygen by weight, and ninety by bulk. If a man weighs 150 pounds, 110 of his weight is oxygen. A person carries so great a weight of this one material, that we very naturally ask what it is for? If his oxygen were set free it would fill 750 cubic feet of space. It is everywhere present, but its sharp and fiery activity would make it dangerous if it were pure.

What is called fire is but the dangerous activity of oxygen. The flame you see in the lamp is but the union of oxygen with carbon; the burning being but the dancing of the little particles as the union takes place. Thus oxygen is all activity, all restlessness. Its mission in the world is to *change;* it tears down, but only to rebuild. If it destroys by fire it saves all the materials, and quickly uses them to rebuild something else. It is the only builder in the human body, and is man's greatest friend; for it destroys the bad part of the living tissue, and builds the good.

What life is may be easily seen. If you light a piece of wood, or paper, or some coal, or oil, or anything containing carbon, it will decompose, or give up its carbon to unite with oxygen. We call this burning. Take the oxygen away, and it will not burn. To prove this, breathe into a tumbler. Your breath contains poison. Light a match and hold it in the lower part of the glass; it will go out. Light another match and hold it in a tumbler into which you have not breathed; it will burn freely. The gas will not burn in a room where there is no oxygen; the fire will go out; and every living being will die. If the supply of oxygen were taken away from you for four or five minutes, you would be dead.

One more problem is presented. If oxygen be abundant and dead, it does but little good. In the first septeme, we learned that Nature is *impulse.* Oxygen may be present either with or without this vital principle of Nature. If it is charged with the impulse called life, it is fit for breathing; in other words oxygen must be founded on Nature, not on its mere material force. The truth of this is seen when the chemist attempts to build blood, or to create life. He can get the purest oxygen and all the other elements, but the thing will not live. Oxygen, without the impulse of Nature back of it, is simply a chemical element.

Common air contains oxygen, but not Nature. It has the chemical element which is capable of keeping the functions of the body in operation; but it contains only a very slight degree of the vital principle. No matter by what name we call this vital spark, it is known as life, as the agent that makes the body a living creature. Let the heart be stopped for a second; let the respiration cease; the perfect human form, complete in all its parts, gives up its vital flame, and no art of man can put this impulse back. They tried electricity, thinking it was the secret, at last discovered; but the muscles only twitched, and the dead felt no throb of the great enginery of his being. There is a great secret behind the materials of the earth, sea, and sky; a great principle back of existence. We shall gradually come to see what it is. For the present chapter, let us learn to get natural oxygen by getting natural air.

Re-breathing used air is a double danger. The slimy coated liver, the ulcerous lungs, the bad stomach send forth their poisons; what do you wish of such air? and why do you

persist in breathing it? An exhalation, at its best, is intended to carry off the decayed tissues that the body must get rid of; why do you want to take them *into* your body? As an experiment, take a glass jar and breathe gently into it, until it is full of your breath; then cork it lightly. After a while go to it, and the decomposed animal matter in the bottle will give out a very offensive odor. Yet you are re-breathing your breath continually; and re-breathing the exhalations of other people.

Life depends upon oxygen and must have it. Refuse it, or re-breathe air, or stay in a room where the dead air is not changed, and the blood stagnates, the muscles put on a tired feeling, due solely to this one cause, and cured, not by medicine, but by natural oxygen; the heart acts slowly; the impulse of digestion is withdrawn, and the food may ferment in the stomach or pass through unused; the blood clogs the brain and the head begins to ache; the dead tissues throughout the body, instead of being carried off by the exhalations, are collected in every nook and corner, where they become a fertile soil in which disease thrives; sores, ulcers, tumors, cancers even, *may* follow, but catarrh of the nose, throat, air passages, or other parts will most surely result.

Ralstonism differs somewhat from medicine. Physiology says that oxygen is needed by the lungs; Ralstonism says that vital oxygen, such as we get from fresh air charged with Nature, is more beneficial to the lungs. Medicine says that oxygen, collected in a tank and inhaled through a rubber tube, should be taken. Ralstonism goes to the fountain head, to the *source* of life; and many years of experience, crowned with success in all giving health to thousands of believers, have placed the eternal stamp of truth on Nature and her simple methods. "Come with me, hand in hand with Nature and with Ralston, and let us drink deep of the fountain of life." We will go together, and while you walk the path of better health we will guide your steps, and see that you do not fail. Disease is not an accident. For every pain you suffer there is a plain and absolute cause. This chapter, important as it is, deals with but one subject, and that is oxygen. We seek only the kind that is founded on Nature, and in building the great pillar which is to support the temple of health, we put this second stone in place.



CHAPTER VII.

(HEALTH DIVISION.)

THE THIRD SEPTEME.

TEMP'RATE in every place,—abroad, at home,
Thence will applause, and hence will profit come;
And health from either—he in time prepares
For sickness, age, and their attendant cares.
Crabbe.

"Temperaments differ as do minds and faces."—*Shaftesbury.*



EMPERATION is the third septeme. This word is coined. It is not found in the dictionary. It does not refer to temperance, except in the general sense; but more to temperament, temper and harmony in health. It comes from the old Latin root-word *tempus*, meaning time; and probably implies two things—to give proper time to every act, and to suit the act to the time of doing it. From the first we see the meaning of moderation, or care to avoid either extreme; and from the second, the meaning of harmony, or temperament. Both ideas are contained in the word temperation; and, if we were asked to define it in a nut shell, we should say that temperation meant to consult your temperament in all that you do, and to avoid doing anything in extremes.

As a doctrine of health, temperation becomes most important. It is not only one of the septems, or seven doctrines of health; but it is the first recognition of the individual person. Nature, the first septeme, is the foundation of all life, animal as well as vegetable; oxygen, the second septeme, is the foundation of animal life only. Human beings must breathe oxygen to live; vegetation must breathe carbonic acid to live. What man exhales feeds the plant; what the plant exhales feeds man. Therefore, while Nature is for all, oxygen is for part, and temperation is for the individual. It is the third step in the process of life. All men are not alike. We will not undertake to state, in this volume, the origin of the races, tribes and temperaments, as such history would be out of place in a health book; but advanced Ralstonites will find the whole matter discussed in their School of Philosophy, in the volume called *Our Existences.* It is a well known fact that there are five great separable races of mankind.

Your temperament is not like that of your neighbor; and perhaps not like that of any member of your family. You belong to the Caucasian race, the greatest of earth, and differ from other peoples in this general respect; but you differ, also, from the members of your own race in your individual temperament. Your disposition is either distinctly one-sided, or many-sided; in any case it is tempered by your temperament, and thereby you become yourself, apart from others. There are classes of people, to one of which you belong. The doctor may call you a person of sanguine temperament, or osseous, lymphatic, melancholic, executive, hysterical, mental, visceral or aesthetic. These divisions are correct; but Ralstonism places you in one of a number of special classes, with the particular object in view of suiting everything to your inherited temperament.

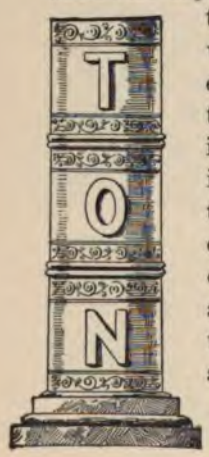
The same treatment that helps another may not help you. Physicians know how true this is; and, while blindly recognizing the fact that the medicine which cures some other patient, may do you no good, are hopelessly at sea in the application of their knowledge; for the books of medicine are sadly silent on this exact phase of life. It is even true in the matter of foods. A few years ago the Ralston Club was blamed for asserting that the same foods are not equally beneficial to all temperaments; but the fact is now amply tested. Ralstonism claims that the foods, the medicines, and the conditions of life must conform to the individual nature of each man or woman. Thus temperament is a factor in every case of sickness, as well as in the maintenance of health. What this means will be seen as our chapters unfold the simple story of Ralstonism. The law of harmony is the keynote of temperament, and is the first part of temperation: whatever you do, avoid conflict with your inherited temperament, unless it leads you into a surly, ugly, dishonest or criminal disposition; in which case you should fly to the *School of Character*.

Extremes are dangerous in all things. Excesses are extremes of violence; inaction is the extreme of moderation. The lazy person cannot take in much oxygen; and the avenues and channels of the body become filled with the soil that should have been excreted or breathed out. This soil is a mass of dead tissues, dead flesh, dead earth. This is the extreme of moderation. Of course you are not lazy; but, perhaps, you may have some

acquaintance who would take lesson from this brief summary of one of the most fruitful causes of disease.

Calmness never does injury, and temperation invites this most excellent quality. It is acquired as a habit, and chiefly by a course of regime or practice designed to develop it. Man is a three-part creature: he has a body, whose physical tendency is undoubtedly animal, if left to itself; he has a mind, whose scope is contained in the area between the fool and the sage; he has a soul that is capable of the lowest evil or the highest good. How often the ambitious boy or man has sought great physical prowess by extreme efforts that brought on consumption! The gymnasium and the violence of the athletic field have sent thousands to the consumptives' graves; simply because the tissues of the lungs are broken down by extreme exercise. How often the ambitious student or thinker has brought on nervous prostration by excessive brain work! How often the third part, the heart or emotional nature, has been excessively exercised! Extreme joy and sorrow, and extreme religious devotions, have developed insanity.

To illustrate intemperation, take the case of the bank cashier who, in attempting to quell a little fire, exerted himself too much and fell dead of heart disease. A personal friend of the author's, ran violently to overtake a street car; when he reached it, he entered as usual and took a seat in the corner. The conductor called for his ticket and extended his hand to a dead man. Excessive thinking on one subject has ruined the minds of many otherwise capable men and women. Examinations at school, if too difficult, are not advisable. The body keeps pace with its uses; deficient use leads to rust and decay; excessive use tears away and breaks down the fibers that support the organs. The chain, by constant use, is kept bright and free from rust; by over-straining, is broken; by neglect, falls apart from decay: so does the body. There should be no extremes. The law of temperation applies even to its own first division, or temperament. Violence of anger has killed many a man and woman. Keep the temper even. As the third step from the material earth, through Nature as general life, and oxygen as physical life, we come to the individual in the law of temperation, and place this as the third stone in our column of health.



CHAPTER VIII.

(HEALTH DIVISION.)

THE FOURTH SEPTEME.

GOD made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordained thy will
By nature free, not over-ruled by fate.
Milton.

"Resolution is a throne of strength, and every man and woman who sits thereon, an imperial monarch."—*Shaftesbury.*

STRENGTH is the fourth septeme. It is one of the seven doctrines of health. Its position was unanimously agreed upon as the center of the column, the natural place for the idea of power, as it then exerts its influence more accurately and easily to all parts. A man stands in the position of greatest strength when his support is central; that is, when the line of gravity runs through the center of his body.

The meaning of strength is not merely muscular, for that kind of power is feeble compared with the impulse of Nature; and this brings us back to our first septeme. There we learned that Nature consisted of growth and impulse; that growth was accidental and therefore imperfect, and that impulse was perfect in itself. Take a familiar illustration. It is quite natural to grow if we eat food; but many persons eat good food and do not even keep well. Their stomach will not digest it. The impulse of Nature, called vital strength, or merely strength as we call it in Ralstonism, is too weak to assimilate even the best food; and so it is called a weak stomach.

Weak lungs cannot easily digest pure air, for the impulse is lacking. Here we come to the very pith of Ralstonism. It must be borne in mind that there are but two ways of feeding the body; by the stomach, for solids and liquids, and by the lungs for air. Two passages lead from the mouth into the body: the windpipe into the lungs, the food-pipe into the stomach. The stomach receives the materials to be used in building the body; the air, entering the lungs, carries the builder itself. We have learned that oxygen is a builder and a destroyer; it tears down the tissues (carbonizes or burns them) and immediately rebuilds new ones by

taking the material (food) which the blood carries from the heart to every part of the body.

The law of strength is learned by examining the law of impulse. We feed the stomach with food, and the lungs with air. The food must be digested by the impulse of the organic life of the stomach, which is really the blood around the stomach. The opposite is true of the lungs, for there the air will not be well digested unless it (the air itself) contains the impulse. This apparently reverse order of things is really harmonious. The stomach must furnish the strength to digest the food; but the air must furnish its own strength, in order to be digested. To show the harmony of this process we find that the strength of the stomach comes from the vital strength of the blood, and this gets its energy from the vital oxygen in natural air. It is a chain of influence, traceable back to not only pure air, but vital oxygen; not the oxygen of the chemist, or of the closed rooms, or of the sleeping chamber, but of moving air vitalized by Nature.

The test of this doctrine is its universal truth under all circumstances; from the many experiments of the early laboratory to the application of the great process in the saving of human life. The three most common of all maladies are dyspepsia, colds, and catarrh: the former is due to lack of vitality in the blood, or to a stomach ruined by medicines. Colds and catarrh are traceable to deposits of soil, or dead tissues, which clog the system, and accumulate until a fever or inflammation seeks to throw them off, although other immediate causes intervene. As a test of the efficacy of Ralstonism apply this principle to these common maladies; preventing them, or curing them if in light degree, by the exercises of this volume; or, if chronic, by the special treatments in the book of complete membership. The impulse of the body is its vital strength. The heart is strong or weak; the stomach is strong or weak; the lungs, brain, nerves, blood, are strong or weak, just in proportion as the vitality, the spark of life, is strong or weak. As the central doctrine of health, the vitality of the body should be cultivated until it has acquired its fullness of strength, and then disease will be impossible. We put strength in the column as the central stone.



CHAPTER IX.

(HEALTH DIVISION.)

THE FIFTH SEPTEME.

THERE is a day of sunny rest
For every dark and troubled night:
And grief may hide an evening guest,
But joy shall come with early light.

Bryant.

"An honest face, like an honest flower, loves the light."—*Shaftesbury.*

LIGHT is the fifth septeme. It has some relation to the source of life. We are all agreed that, if the sunlight were withdrawn, all things would die; but, at first thought, this would seem to be due to the absence of heat. Scientists are unanimous the world over in the belief that something more than heat comes to the earth in the form of sunshine. The sun is the source of three great powers: light, heat, and vitality. This is proved not only in the animal, but in the vegetable world. Laying aside the fact, known to all, that excessive sunheat is more than man can stand, even as too much oxygen in the composition of the air produces too much activity and endangers the machinery of life; we will show the necessity of light by stating the result of darkness.

Life and light are related as steam and heat are related. One is the effect of the other. Had there never been any light, no matter how perfectly the heat might be adjusted, there could never be any life. The sight is the first to be affected by this source of power. People whose eyes are most exposed to the full bright light, not in excess, have the strongest eyesight; those who use the eyes but little, lose their vigor of sight; those who keep in dark rooms have weak eyes; and cave-dwellers become blind after a certain length of time. The curious effect of darkness upon the vegetable world is in itself a clear lesson on this subject. As we have learned, plants should absorb the carbonic acid which animal life (by this we mean man as well) exhales; but in the night time the plants do not do this. They reverse their process in dark rooms by day, and always in the night, by inhaling oxygen, needed by man, and exhaling carbonic acid, which is poisonous to man. Darkness is a slow poison to plants.

It is healthful to be in a bright room, not necessarily sunny, with plants or vegetation, during the day; for these plants give out vital oxygen for man to use; and they drink in the poison of his breath. All moving air in the daytime, and for a while after dark if out of doors, carries this vital oxygen from vegetation, unless the plants have been growing in shady corners or in dark and dingy nooks. No weeds should be permitted to exist in neglected corners or hidden places. Their life is the reverse of the law of Nature. It is not healthful to be in a shady room by day, with plants; nor to spend the night with any form of vegetation. If a person must live in dingy rooms, it is best to open the windows often, stand at it or put the head out and get a long deep breath of moving air, every fifteen minutes or so. But the bright light is better; it is food to the brain and heart, and it alone furnishes the impulse that enters at the lungs and feeds every nerve, fiber, and blood-vessel in the body.

An eminent scientist, Draper, says: "Though the air is dependent for the renewal of its oxygen on the action of the green leaves of plants, it must not be forgotten that it is only in the presence and under the stimulus of light that these organisms decompose carbonic acid. All plants, irrespective of their kind or nature, absorb oxygen and exhale carbonic acid in the dark." Another great investigator, Robert Hunt, in his *Poetry of Science* says: "Light is an essential element in producing the grand phenomena of life. Where there is light, there is life, and any deprivation of this principle is rapidly followed by disease of the animal frame, and the destruction of the mental faculties. We have proof of this in the squalor of those whose necessities compel them to remain in places where sunshine never penetrates, and where everything necessary for health, except light, is had." George Kennan, in the *Century Magazine* for March, 1888, writes of one who told him of his life in a dark casement of a fortress in Siberia: "Before the end of the first year, I grew so weak, mentally and physically, that I began to forget words. * * * I greatly feared insanity, and my apprehension was increased by the fact that two or three of my comrades in cells on the same corridor were either insane or subject to hallucinations." We know two sisters who spent all their time indoors, with the curtains drawn. They were secluding themselves from the world because of the death of their mother. They went out in the evening to get the

air and to exercise; but the exclusion of light brought on insanity, where no trace ever existed before.

By experiments as well as by observation, the proof of the sun's vital power has been clearly established. Many investigators go so far as to even claim that electricity and magnetism are derived from the sun's rays. For the present purpose it is immaterial whether so much is true or not; we are certain that Nature is either derived from or vitalized by the sunlight, and that no other light can take its place. It is a most curious study to analyze the ray of sunlight in connection with some of the best scientific literature on the subject. One class of investigators will impress us with the belief that the rays are dancing molecules or atoms that have an energy which is imparted to the substance that blocks the light or absorbs it. And others advance the theory of an energy that vibrates the ray, or a line of ether that is like a wave of the ocean. At all events we know there is energy, and we desire to secure it. Those, therefore, who prize health, must place themselves in harmony with Nature. Seek the light, the daylight, and indirectly the sunlight. It is not necessary to come in contact with the rays themselves. Nature teaches temperation in the use of oxygen, for in the purest air, only about one-fifth is oxygen, this amount being diluted in nitrogen; so the sunshine itself may be too hot or too intense. To be near it may be sufficient. To be at a window, but out of the direct rays in summer, or on the street in the shadow of the buildings, or in the fields beneath the shade-trees, will give you the effects of sunlight. The light is even in the bright shadows.



The secret is a simple one. Wherever moving air, on which the sun has just been shining, can be found, there is vitalized oxygen, and the source of human health, energy, strength, mental vigor and a happy disposition. Nature is the foundation; oxygen is the vital force; temperation the rule of individual growth; strength the central law; and light the supply and renewer of all these energies. For this reason, in rearing the column that shall become the universal support of the te
light in the fifth posi

CHAPTER X.

(HEALTH DIVISION.)

THE SIXTH SEPTEME.

WHO hath not heard the rich complain
Of surfeits, and corporeal pain?
He, barred from every use of wealth,
Envies the ploughman's strength and health.
Gay.

"Death is rest, and life is action."—*Shaftesbury.*

ACTIVITY is the sixth septeme. The sources of life are Nature, by reason of necessity; oxygen, as the builder or rather changer of the structure of the body; temperation as the care of the individual; strength as the degree of vital intensity; and light as the renewer of the vital flame. In order to put these forces into operation a further principle of health is necessary, and that is the activity of the being. Action is not the first law of life, but is as essential as the first; for a force cannot operate if it does not become active.

Inactivity is impossible, if by it we mean perfect stillness. It is possible that some worn out planet may be in complete quietude; but the ice-fields of earth, the soil, the rocks and all that makes up the crust of this world, are scenes of constant molecular movement. A man asleep is full of activity: the heart is the most powerful engine for its size ever invented; the lungs, the stomach, the myriad vesicles, the fibers, tissues, cells and atomic chemistry of the wonderful body, are ever as busy as engines and machinery can be; and the whole scene presents the idea of a great factory working day and night, year in and year out, with millions of workmen in hundreds of departments hurrying to do the special work assigned them.

The art of living is the art of keeping active. He who is more active in his muscles than another, lives more and grows more in his physical nature; he who is more active in his brain, lives more in his mental nature; and he who is more active in his heart, lives more in his moral nature; and that person who, tempered by moderation, brings the activity of body, mind and heart to bear in equal proportions upon the art of living, is the comp

human being. Your degree of life is measured by your activity. Health in one department is affected by the activity of another. The regular use of the mind has an influence over the body; and this is called mental ambition. The activity of the moral nature gives a finer glow to the blood than even physical exercise.

Activity includes exercise, but the latter is much more restricted, although a larger form of action. Exercise is mechanical and voluntary. Activity within is natural and involuntary, except in so far as we feed it. It also includes, beside exercise which is outward, three species: heat, magnetism, and impulse. Heat is the constant commotion of the particles, whereby the proper materials are selected for the tissues of the body. Magnetism is the nerve fluid which feeds thought, feeling and action, and dwells in the nervous system. Impulse is the vital spark, called Nature, which makes heat live, and magnetism human, instead of mechanical. To sum up, we find that activity is outward and inward. When outward, it is called exercise; when inward, it is heat, magnetism and impulse; or movement, nerve-strength and vitality.



The heat of the blood is a thermometer of motion only; it merely tells us whether the composed mass is sufficiently active to sustain life. But heat itself is nothing but an agent, a servant. For this reason it is kept in balance. It should be maintained at an even degree, as steam is kept at a regular pressure. But magnetism or nerve-strength, may be increased to its utmost degree, and greater health come from it; although it is chiefly the health of brain and nerves. So the impulse of life is capable of a remarkable growth under proper culture. In the healthy child, fresh from the hands of its Creator, this impulse is most vigorous; but the youthful activity grows less as it is brought under restraint and the influence of languor. The inactive child is diseased. Proneness to lassitude is an unhealthful condition of muscle, nerve or impulse. Because of its importance it is given a lofty position in the pillar whose combined strength is to support the temple

CHAPTER XI.

(HEALTH DIVISION.)

THE SEVENTH SEPTEME.

No duty could overtask him,
No need his will outrun;
Or ever our lips could ask him,
His hands the work had done.
Whittier.

"Regime is a duty which we owe to Nature."—*Shaftesbury.*



REGIME is the seventh septeme. It occupies the proud position of being at the top of the column; and very naturally comes in contact with the temple it supports. In fact, it is the only one of the seven doctrines of health that touches the building itself. So in the practice of the great principles of life, regime is the only means of giving expression to the laws of being. This is true in study: a regularity of habit makes the scholar. It is true in diet: a regularity imparts health. It is true in exercise, in breathing as an art, in daily habits, and in the management of life itself.

But its chief value is in the classing together of special exercises for special purposes. The acquisition of health, after disease gains entrance to the body, is no easy task. Its preservation, before disease secures its fateful grip, is quite simple. It requires a person of some character to conclude that it is better to prevent disease than to let the body go to rack and ruin and then attempt to restore what might have been easily retained, but now is likely to evade all but the most strenuous efforts. In other words, prevention is better than cure. The problem of the age is, not so much how the sick may be made well, but how the well may be induced to avoid sickness.

In either case regime is necessary. It is necessary in health in order to keep well. It is more necessary in sickness in order to get well. What, you exclaim, shall a man who is not sick diet himself? The word diet does not mean what people choose to think it does. You may have a fine horse; it thrives on hay and grain; you give it tacks and sawdust; when you cease to abuse it,

you diet your horse. *Diet* means a little *common sense* used as a guide to the use of the stomach. If you have a fertile garden or farm, are you going to exhaust its vitality by an abuse of the common sense laws of land culture? People feed their lands, put millions of dollars worth of fertilizers on it every season, and even have an exact regime for all the animals they raise. Are land and animals more valuable than humanity? As a result of this barbarism, of this lack of regime, nearly every man and woman on earth is in imperfect health. The effect has its cause.

It is not tiresome to have a regime of your own. It is a pleasure. The idea seems tiresome as you read it; for you have never tried it; but the practice of the regime is most pleasant. At first you may say, Ralstonism has too much to it; it requires too much time. This is not true. If one is in good health, a simple system of daily care, so easily learned and so harmonious that it becomes very soon an unconscious part of your life, will suffice. If you are not in good health, Ralstonism is no more a pleasure to you than any other attempt to get health would be. Its only advantage is, that it brings you back to health if such a thing is possible. But the regime of a general member is only the practice of the pleasant art of living pleasantly.

For each day a certain degree of care should be exercised; but it becomes a positive enjoyment, and even increases the exhilaration of the health you already possess. Perhaps on Ralston Day the regime is more exacting; but, even then, this is a free country and you are not obliged to observe the day. The duties of the club are not forced upon you. There is no compulsion in any part of the work. The very essence of Ralstonism is common sense; and the club appeals to you as a thinking being to do what is most beneficial to yourself and to others; and if your good judgment is thus aroused to act, there is no step in the whole course of Ralstonism that can be called irksome. You are invited to partake of its freedom, and to freely decide to accept any or all of its regimes; particularly that of Ralston Day. For each important degree there is a special and favorite code of practice. Thus, as a general Ralstonite, you may practice the very simple regime and very simple exercises that apply to your general standing. If you decide to become a progressive Ralstonite you will commence to take degrees. Your Inside Membership is the first degree; and, as a first-degree member, you may adopt the regime

and exercise suitable to that stage of your advance. Then comes the Complete Membership, with an entirely different purpose and a different regime. A club of fifth-degree members, generally a private club which any one may organize, is found in nearly all towns and cities; and in their meetings they often vary their exercises with the use they make of the different degrees.

Regime includes the general use of air, water and food as a means of preserving the health; and the special use as a means of curing disease. It also includes a code of activity; first, as exercise, to develop muscular health; second, as magnetism, to develop nerve-strength; third, as glame to develop the resources of vitality, known as Nature. Yet in these divisions and departments the process is always as simple as it is to go to a window, raise the sash, and inhale a large, full, deep draught of fresh air. To a lazy person such a slight thing is obnoxious. Laziness is a disease; you may have it not; but if it ever comes your way, you may know it from the fact that when you are in a comfortable position you will not wish to change it; and some people are too lazy even to get up out of an uncomfortable position. It is said that animals love rest so much, except when hungry, that they would sleep themselves into animal decomposition, if it were not for the insects by night and by day that torment them into action.



Your body, containing flesh, thought and feeling, is a temple of health, having three stories, mind, soul and physical life. This temple has four walls, which extend to its full height in all the stories. On every side, in the very structure of the walls, and supporting the whole magnificent temple, are pillars, one hundred in number, each made of the same material, of seven distinctly different kinds of stone, representing the quarries from which they are taken, real stone they are in vital quality; and their combined structure, by the philosophy of design or the accident of fate, presents the tower of life, bearing the separate initials of the seven doctrines of health and spelling the name Ralston.

CHAPTER XII.

(HEALTH DIVISION.)

CHANCES OF LIFE.

WHAT is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth as I am now.

Byron.

"If I could live all I would like, I would live three lives; my first would be in the country, my second in the city, and my third around the globe."—*Shaftesbury.*

NO person in the possession of full vigor and enjoyment of life wishes to die. Those who seek destruction are generally insane or morbidly discouraged. Some are "willing to go" if relief from the cares and sufferings of this existence may be obtained. But the possession of all the faculties of body and mind, attended by an enjoyment of living, can only inspire all human beings with a tenacious desire to prolong life to the utmost length. Old people think of their many years and expect soon to pass away. In most persons this one thought is constantly in mind and it hastens the breaking down of the faculties, and actually brings on premature old age, decrepitude and death. Here we have a good illustration of the power of the Fourth Point of Health, and of the effect of its non-observance.

The most interesting experiment that a man could make would be to test the possibilities of a long life. The body, mind and nerves are subjected to constant abuse, and give way in time to disease. 1. Until recently no scientific attempt has ever been made to draw GLAME into the system. 2. Four-fifths of the food taken into the stomach is injurious. 3. Exercise is either omitted or forced, or taken by gymnasium methods; all of which produce short lives. 4. Cheerfulness is never cultivated; and irritability increases with advancing years. We declare that in the life of any man or woman who belongs to the first class of Ralstonites (and all should be in this class sooner or later) an extreme age may be reached without the decrepitude that ordinarily attends it, if such person will give ordinary attention only to the *Four*

The principles of health are observed in greater or less degree by many men and women who attain a great age without applying the doctrines scientifically; as they know nothing of them except in a rude way. We have met hundreds of people over seventy, many over eighty, and a few above ninety: in every instance where we have inquired, and we have done this often, the early life had been spent in the open air, and the love of Nature, being thus acquired, had followed through the after years. Necessity furnished regime, and ambition, humble but intense, had fired the blood. Often by mere accident of circumstances a long life has been due to a blind acquiescence in the principles of health. Many fabulous accounts are found concerning longevity; but some reports are records, both authentic and accepted without the possibility of doubt. Laying aside the great ages mentioned in the Bible, as belonging to a different era, we come down to the present period and find ample evidence of extreme age.

Regime will restore a broken constitution. Urdini, a Count of the last century, who, at the age of thirty-nine had ruined his health by dissipation, was told by his physician that he must die in less than a year. He consulted all the men of learning of that age, but all agreed that his constitution was ruined, and had not sufficient vitality left to sustain life much longer. An old Alchemist, who had studied the circulation of the blood, discovered that it fed on two unknown powers; one he described as the breath of life (corresponding probably to the recently discovered glame), and the other he described as a good disposition or "active cheerfulness." These two powers digested food and made blood; while exercise gave strength. Here we find the *Four Points of Health* unconsciously discovered by a now unknown Alchemist of the last century, and adopted by the Count Urdini. He resolved to recuperate his lost health, to regenerate his blood, to rebuild his body and—to live! In three years he was a new man; he lived to a good old age, and died at ninety-eight.

From authentic records we present a list of long-lived people. For these facts we are indebted to other works, reports and records.

"J. E. Worcester, LL.D., gives a list of ninety-eight persons in New Hampshire, with the date of their deaths, which occurred within the period of ninety-three years, ending in 1824, all of whom were one hundred or more years old, besides six others, the

dates of whose deaths were unknown, the eldest of whom was one hundred and twenty. Dr. Worcester gives a table, beginning in 1808 and ending in 1821, exhibiting a list of one hundred and thirty-two persons in the United States who had attained the age of one hundred and ten years or upwards; three at one hundred and thirty, three at one hundred and thirty-four; one at one hundred and thirty-five; two at one hundred and thirty-six; one at one hundred and thirty-seven; one at one hundred and forty-two; one at one hundred and forty-three; one at one hundred and fifty years of age."

"There were in the United States, in 1850, two thousand five hundred and fifty-five persons over one hundred years of age, which would make about one person in every nine thousand. In the beginning of the year 1858, there were in the New England States, four clergymen, all educated at Darmouth College, each of whom was one hundred years old."

A very interesting case is that of Metlin, and the records are fully verified by the local reports.

"Robert Metlin died in 1787, at the age of one hundred and fifteen. He lived for some time at Portsmouth, and followed the occupation of a baker. He was a great pedestrian. He usually bought his flour in Boston and traveled thither on foot. He performed the journey in a day, the distance being then about sixty-six miles, made his purchases, put his flour on board a coaster, and returned home the next day. He was eighty years of age the last time he performed this journey. At that time this was thought an extraordinary day's journey for a horse. The stage-coaches required the greater part of two days. Colonel Atkinson, with a strong horse and a very light sulky, once accomplished it in a day. He set out early in the morning, and before he reached Greenland overtook Metlin, and inquired where he was bound. Metlin answered to Boston. Atkinson asked if he ever expected to reach there, and drove on. Atkinson stopped at Greenland, and Metlin passed him; they alternately passed each other at every stage on the road, and crossed Charlestown ferry in the same boat before sunset."

Greater ages have been attained in Europe than in this country. Peter Zarten, near Temesvar, in Hungary, died January 5, 1724, at the age of one hundred and eight-
kins, of Yorkshire, England, lived to be

one hundred and sixty-nine years of age. Thomas Parr, of Shropshire, England, died in 1636, aged one hundred and fifty-two years and nine months. He was twice married; the first time at eighty, the second time at one hundred and twenty years; he had offspring by each marriage. Nina Zahn, near Berlin, died at the age of one hundred and forty-one, having never tasted meat in her life, nor used beer.

"John Rovin and his wife, of Temesvar, Hungary, died 1741, he in his one hundred and seventy-second year, she in her one hundred and sixty-fourth, having lived together, man and wife, one hundred and forty-seven years. He was married at the age of twenty-five and his wife at the age of seventeen."

"The Hon. Mrs. Watkins, of Glamorganshire, visited London at the age of one hundred and ten, the last year of her life, to witness one of the performances of Mrs. Siddons. She ascended the many flights of steps, which lead to the whispering dome of St. Paul's. The last forty years of her life, Mrs. W. is said to have lived exclusively on potatoes."

"Henry Francisco, born in France, died near Whitehall, N. Y., in October, 1824, in his one hundred and thirty-fifth year." Dr. Mussey, formerly a professor of anatomy and surgery at Dartmouth College, says that John Gilley, born in the County of Cork, Ireland, in 1690, died at Augusta, Me., July, 1813, aged one hundred and twenty-three. "I saw him," says Dr. Mussey, "after sunset of a cold evening in December at the age of about one hundred and eighteen. At that time he took the whole care of the cattle at his barn, and cut all the wood for the fire in his house. He lived a bachelor till he was between seventy and eighty, when he was married to a girl of eighteen. They had eight children who had gone out into the world to seek their fortune, leaving the old folks to take care of the homestead."

"William Scoby, a native of Ireland, died in Londonderry, N. H., at the age of one hundred and ten years. When he was one hundred years of age he traveled on foot from Londonderry to Portsmouth, more than thirty-five miles in one day."

In distant times and climes many cases of extreme age are recorded as facts. "According to Pliny, in the year 76 of the Christian Era, from a taxing of Vespasian it was estimated that between the Apennies and the Po, there were living one hundred and twenty-four persons one hundred years old or upwards; viz:

fifty-four of one hundred years; fifty-seven of one hundred and ten years; two of one hundred and twenty-five years; four of one hundred and thirty; four of one hundred and thirty-five years; and three of one hundred and forty. Besides these, Parma had five, whereof three fulfilled one hundred and twenty, and two, one hundred and thirty; Brussels had one of one hundred and twenty-five; Placentia one of one hundred and thirty-one; Faventio one woman of one hundred and thirty-two; a certain town then called Velleiacium, situated in the hills about Placentia, afforded ten, whereof six fulfilled one hundred and ten years of age, four, one hundred and twenty; lastly Rimino, one of one hundred and fifty years, whose name was Marcus Apponius."

"Captain Riley, in the Journal of his Shipwreck, mentions that he was told by Sidi Homet, of an Arab in the great African Desert who was nearly three hundred years old; and he adds 'I am fully of the opinion that many Arabs in this great expanse of desert actually live to the age of two hundred years or more.'"

"Malte Brun says, 'It was in Punjaub and other elevated districts that the ancients collected numerous examples of Indian longevity. The Cyrni and the subjects of Prince Musicanus, often lived to the age of one hundred and thirty or two hundred years.'"

Eminent scientists assert that, under favoring conditions:

1. The skin may last for nine hundred years.
2. The bones may endure four thousand years.
3. The heart may endure three hundred years.
4. The liver four hundred years.
5. The stomach nearly three hundred years.
6. The kidneys two hundred years or more.
7. The lungs fifteen hundred years.

H. J. Webber, in the *American Naturalist* February, 1892, says: "Of certain organisms, however, we cannot predict that death will occur. On the contrary, for the Protozoa and probably Protophyta, it has been determined that there is no death. They are, according to Weismann, immortal, so far as normal death is concerned. Accidental death must be considered, and the ravages from higher animals to which the Protozoa and Protophyta are exposed are enormous. So methods are provided for their reproduction."

To what age might a person live? has often been asked. We cannot answer it. Very slight care and a very easy regime will preserve the health for a long time.

CHAPTER XIII.

(HEALTH DIVISION.)

STRUGGLE OF LIFE AND DEATH.

HE is deformed, crooked, old, and sere,
Ill-faced, worse-bodied, shapeless everywhere;
Vicious, ungentle, foolish, blunt, unkind;
Stigmatical in making, worse in mind.
Shakespeare.

"No man or woman is sure of being alive tomorrow."—*Shaftesbury.*

THE question is often asked why the human organism cannot live forever; why, when the body is built with such wonderful design and magnificent complications, containing as it does the seeds of immortality, and capable of so much happiness, it should ever perish. The flesh, bones, tissue, muscles and organs which are used in the processes of every day existence, it would seem, ought to be capable of an indefinite existence.

The old saying that the moment we commence to live we all commence to die, is far from being correct. While the body is adding to its size, or in other words, while growth is going on we are not only not dying, but are more than living. There is at work a certain positive life-principle, which asserts for the body a strong existence; and this life-principle more than holds its own during the years of growth, after which it commences the struggle which continues for so many years in strong constitutions, and in which it is finally overcome by death. A careful knowledge of this life-principle is essential to us all, and a subsequent chapter is devoted to the discussion of it.

When the struggle between this essence of existence and the hand of death commences, there is only one question at stake, and that is merely one of time. It is a matter of absolute certainty that death will conquer in the end, yet if we could know just what the death of the body means we would be able to meet it, and, by marshalling our forces, win instead of lose the battle. It is true that during the period of growth, the life-principle may be suddenly arrested by disease, and death ensue; but all death from any cause except the wearing out of the body is unnatural.

We will call death by another name, *disintegration.* Place any specimen from the vegetable world upon the ground and a certain process commences, whereby the particles which compose it are separated from it one by one, and absorbed into new life. This is the disintegration of that substance. Place a piece of meat anywhere, and a similar process will ensue. Very soon the entire piece becomes corrupt; not only does its corruption cause its own disintegration, but by contact with any other species of life is very sure to commence a rapid dissolution of that also. This is the whole sum and substance of death, stated without technical terms, and freed from the language of the medical profession; but made clear to the ordinary reader.

Now we do not mean to say that this same process is delayed in the human body until growth ceases, but we do say that the life-principle is much stronger while growth is going on in the average person, than after life has obtained a foot-hold upon the human body; it is powerful enough to defeat the results of dissolution. Even after growth has ceased the life-principle holds its own against the process of disintegration often for many years. When this process does commence it is sometimes very rapid, as in the case of fever and other active diseases, and at other times it is exceedingly slow, struggling for half a lifetime. If it is possible to prevent disintegration, then it is possible to delay the approach of death.

If we were to ask the question, how is life sustained? the answer would readily come: by supplying the stomach with food. But supposing the stomach is not able to digest that food, what then? Or, supposing the stomach is able to dispose of the food, but the lungs are completely out of repair, of what use would the food be to us? You may then say that food is supplied to the stomach for the purpose of making blood, and that the air is breathed into the lungs for the purpose of carrying oxygen, which is used for purifying the blood. This is an old notion which is in conflict with the true theory of life itself. While the oxygen which the blood absorbs from the air undoubtedly purifies the blo
call changing its nature a purification, yet the ma
union between the blood and the oxygen w
the air, is to establish that vital process wh
system. It is in this very act that life its

The food that passes into the s

willing and anxious digestive organ,—in other words an appetite. Hunger is the true source of perfect digestion. A morbid appetite is the result of an unnatural or diseased condition of the stomach. We assert that loss of appetite and morbid hunger may be entirely overcome. Having taken the position that the stomach can be made to do its full duty, and thereby generate the proper supply of food for the existence of the body, and being also ready to prove, in another chapter, that the proper amount of oxygen can be acquired even in diseased lungs, we are ready for the examination of the next question.

After the food has left the stomach, we find two processes at work at the same time in the body: one, active life by means of the circulation of the blood throughout the body, which is only the better portion of the food passing to every possible fibre in the entire system,—to bone, sinew, muscle, nerve, gland, tissue, and organ,—life and existence; and at the same time that portion of the food for which the body has no further use passing onward for the purpose of seeking an escape through the proper channels. If it were possible for the refuse of the stomach to escape immediately upon the completion of the process of digestion, we assert that this one fact alone would add many years to a person's life; but nature has uses even beyond the stomach for this refuse.

Death and life are in possession of the body every minute of the day. Whether we call the functional processes life, or give that name to the vital spark behind them; the living energy, whatever it is, makes death and meets death in every throb of its being. Look at the surface of the skin: the beautiful epidermis is dying every minute; the cells are breaking down; the dead tissues are blocking the way; and a new skin is being woven in place of the old. From birth to death, from the cradle to the grave, this living and dying struggle knows no cessation. The muscles, the bones, the veins, the arteries, the organs, the great network of the human form, are breaking down and building up, from the first small cry of the infant to the groan of departing age. In fact there can be no life in our bodies that is not founded on the death of some other life within. In a large sense the whole body is living and dying at one and the same time; and it needs but some disease to complete the work quickly or to make it a weary drag for years. In a small sense the tissues which compose every part of the body from center to circumference, are dying in order to let others live

The body changes its inner or microscopic life, without losing its own. If you raise your little finger, many tissues are destroyed in the effort; but immediately the blood brings a multitude of others to take their places, and you get the *new* instead of the *old*. The latter die and the fresh ones live. This is true of the whole body. Whenever you move, there are tissues to die. What will be the character of the new ones? It all depends upon your regime—that is, your common sense in supplying your blood with food. If you drink tea, coffee, alcohol, impure water, and eat fried grease, bad meat, sickly pastry, cake, and unhealthy cooking, of course you are sure to supply bad materials to the blood, or at least not the best, and the blood will build inferior tissues in place of the old. Now you cannot help the old ones from dying; you have but two problems: first, to supply healthful new ones; second, to get the carcasses of the dead ones out of the way before they decay. The old ones are dying every day; and, in case of lazy people, they *decay* before they die—a small example of animal mortification; but, when the body is active, they *die* before they decay and may be removed without causing disease. This suggests the necessity of a reasonable amount of exercise. The two problems, simple and brief, are met by the solutions, equally simple and brief, healthful food and healthful exercise.

Once in seven years, as the old saying goes, the entire body changes. This is not always true. If you exercise reasonably, the part of the body most used will renew itself in a year and less. If you do not exercise, the old tissues will always decay before they die, and will become a splendid ground of fertile soil for any kind of disease that may come your way. But, some may ask, how can the body die in its parts, and still be the same body and the same person? A man had a house, a style of building which he desired to preserve. He constantly reshingled the roof, renewed the sides, and put in, piece by piece, all the rafters and flooring. After a while, not a particle of the grandfather's home remained, yet it was the same house. An Irishman had a coat; the buttons gave way, then one sleeve, then another, then parts of the back and front; his good wife all the time supplying new material; yet after a complete change it was the "same old coat." As in renewing the house and the coat, better materials may be used in place of the old ones, so the human body may be made better as it is renewed—and this is Ralstonism.

CHAPTER XIV.

(HEALTH DIVISION.)

CAUSES OF DEATH.

FRIEND after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
James Montgomery.

"Our lives belong to others than ourselves, and we do others wrong in our neglect of health."—*Shaftesbury.*

LIFE may be ended in one of three ways; and, whether you live to a hundred, or die tomorrow, no other choice is given you, but to die of one of the three causes:

1. Accident.
2. Wearing out.
3. Disease.

Accident is always preventable, unless it be elemental, as of the storm, the flood, the sea or earth. Few persons die on land or water, unless some negligence has aided the cause. In the cases of railway disaster it would always be possible to prevent them if a system of double watch were established. But, with the apalling accumulation of deaths from railways and fires, the number who are killed annually from the driving of horses exceeds all others combined, and even then may be multiplied by three. One death does not impress the public as twenty do. The author has seen over a hundred people injured, and some killed outright and others wounded fatally, by fast driving or runaways. In the course of residence in one city, thirty-seven people have been killed by street vehicles; and, in that time, not one inhabitant has been the victim of a railway accident. This does not refer to those who, by their own negligence, are struck by cars or horses. There is too much fast horse-driving in crowded cities, and on thoroughfares used by pedestrians. The law is either too lax, or too feebly enforced. All classes of people, old and young, have a right to the open air, and to cross the streets; and those who ride for pleasure or drive for sport, should be compelled to respect the rights of the less fortunate who seek what blessings their limited opportunities will permit.

Wearing out is in reality old age, whether it comes early or late in life. It occurs from the simplest cause,—ossification. That is, the calcareous or mineral matter in the body collects and ossifies all the avenues and channels of life: they become clogged and, failing to perform their duties, gradually give way or wear out. Only healthy people wear out; all others die of accident or disease; yet the wearing out seems a pity when its cause is so simple, and its prevention so easy. There are some who are wonderfully fresh, vigorous and beautiful in extreme age, and their enjoyment of life is so keen that death should be postponed to a hundred years or more if possible. Physicians know that mineral matter collects in the veins, among the fibers and in all receptacles of the flesh; they know that gall-stones, calculus and bone-tendencies are specific maladies; they even undertake to determine the chances of a long life by examining the tendency to ossification in the habits of the body; but the simple cause of it all is the excess of mineral matter which we eat and drink and might avoid; and the deficiency of counteracting food which we take into the system. The bones are Nature's timbers, supporting beams and rafters, intended to hold the body in shape, just as the frame work of a house is used to keep the house from falling out of shape. These bones are built of the mineral deposits in the blood, during youth. When growth ceases, the mineral deposits should be lessened; but they are not. Age, therefore, begins just as soon as we stop growing; for the blood, brain, nerves and flesh begin to ossify. We must examine this further.

Disease is the third cause of death; and this is called animalism. It is not found outside of the animal kingdom. It may be described briefly as the result of the accumulation of dead animal-tissues in the form of a soil in and through the entire body; and the growth of disease-germs in this animal soil. The germs of disease are little plants, or vegetable-cells and pods, called bacteria; and, when death is not due to accident or to wearing out, it is always caused by the growth of this disease-vegetation in the soil which fills the flesh of the body. This soil is not the refuse matter of food, after it leaves the stomach; but is the actual flesh-life of the body, which is dying every minute of the day. There are many ways of proving the three great facts:

1. Disease is not possible unless animal soil has accumulated.
2. Disease is not possible unless there are bacteria somewhere.

3 Disease is not possible unless the bacteria find their way into the body and obtain lodgment in the soil, or animal refuse.

These facts being true, it follows that disease may be prevented:



FIG. 1.

1. By not allowing the animal soil to accumulate in the flesh.
2. By avoiding bacteria.
3. By preventing the bacteria from getting lodgment in the soil, or flesh refuse.

CHAPTER XV.

(HEALTH DIVISION.)

HOW THE BODY WEARS OUT.

ALL flesh is grass, and all its glory fades
Like the fair flower dishevelled in the wind;
Riches have wings, and grandeur is a dream;
The man we celebrate must find a tomb.
Cowper.

"There are some people who scoff at health until they lose it, and then are cowards until they regain it."—*Shaftesbury.*

ACCIDENT as the cause of death has been referred to and will not again claim our attention, as it does not properly come under the province of the Health Club. Our duty is to deal with the two physical causes of death, the wearing out, and disease; and to show, as far as we are able, how both may be prevented or delayed, and possibly checked when they are in the mastery. This chapter deals with the wearing out of the functions, or organs, or any one of them. The three vital organs are said to be the heart, the lungs and the brain. Huxley claims that the brain is really not a vital organ; and asserts that artificial respiration and circulation will support life, after the brain has been removed; but this is not an advantageous experiment. The stomach is entitled to some respect; for, if its vitality is weakened, the heart, lungs and brain cannot be nourished. The fact is, the whole body is dependent upon its humblest organs, and we cannot afford to let anyone of them wear out.

No one desires old age. Yet, if one could arrive at one hundred and look only forty, with wealth, ease, power, and happiness, would age then be undesirable? No. Now that is the Ralston doctrine; and science, scientists, facts, and Nature all endorse it. We will lay down the principles which underlie the new doctrine; or this exposition of the first laws of life.

Nature affords a process to youth, which she intends should be reversed when growth is attained. This claim was first stated by this club; yet, although the statement is new, the facts which support it are old and authenticated. These facts we will look at now. A glance at the diagram of the preceding chapter will show the large

formation of bone in the vital parts of the body, and near the heart. At birth this bone was gelatine. Life begins in gelatine and ends in bones. Ask any physician; he will tell you that old age is but the osseous tendency of heart, brain, and arteries; that ninety-seven per cent of all people past middle life are ossifying, or turning to bones, in the *heart*, in the *brain*, and in the *arteries;* that a steady, gradual change in this direction is going on from youth to age; and that when any part of the body, excepting the bones, begins to secrete bony matter, weakness follows; resulting, first, in reducing the circulation, second, impoverishing the blood, third, breaking down tissues, and fourth, exposing the organs to the ravages of germ life. These facts are stated by Koch, Grumaine, Browne, Lewes, Bichat, Baillie, and a score of others: and are proved by observation.

It is necessary that the osseous tendency should occur in youth. This process makes the bones and gives the hardness. All foods and liquids, except fruits and distilled water, contain carbonate and phosphate of lime and other calcareous salts, which develop bones; and, by a continuous action, carry the tendency to every part of the body. When the bones become hardened, the body reaches its limit of growth. If a young person should eat fruits, drink only distilled water, and follow the Ralston system of foods, the bones would not harden for many years, and the body would attain to great size. This hardening of the bones determines why some persons are small and others large.

Medical works say "it is as natural to die as to be born." Until within a few years all physicians have asserted that "there comes a time when the body wears out, and death is the penalty, visiting all that live." Apart from disease which destroys life, the wear and tear of the body which brings on age are absolutely unnecessary. We have seen that ossification is necessary to youth, in order that the bones may be formed and made strong. This action of the blood which deposits bony matter *is kept up through life.* WHY DO WE NOT REVERSE THE PROCESS? Old age, the wear and tear of life, the breaking down of the functions of the body, are all caused by this osseous process, which is itself caused by calcareous deposits.

There are five great results which sooner or later follow the osseous tendency of the system:

1. The hardening of the skin; whereupon the skin wri

gets old, the hair is killed, and the blood does not circulate freely, causing an aged look in place of the freshness of youth. *We say this can be prevented.*

2. The brain turns to bony substance in its intricate parts; it loses flexibility, becomes hard, gets "set," and deep thinking is impossible.

3. The heart is likewise clogged; its circulative action is impeded, the body suffers by reason of poor blood, all the organs begin to break down from lack of blood, and sickness or severe exhaustion is liable at any moment to cause "heart failure." *We say this can be prevented.*

4. The arteries all through the body become clogged by the osseous tendency, and weariness results, causing the most serious loss of energy. *We say this can be prevented.*

5. The bones, muscles, sinews, tendons, ligaments, and tissues become stiff, and old age—"rheumaticky" old age—even at forty, sets in, attended by multitudinous ills. *We say this can be prevented.*

Experiments, everywhere universal, prove that our theories are correct. Nature, and Nature's God decreed to man the power of reasoning out his life; to animals the misfortune of a diminished brain. So animals die from the osseous tendency. Yet we can prolong the life and buoyancy of any animal by giving it distilled water altogether. Animals cannot of their own volition reverse the process of youth; *man can.* We give the Ralston Rule:

At the age of twenty-one, and ever after, habitually dissolve the osseous deposits of the body. Distilled water of itself is sufficient; but, as it cannot always be obtained, the use of the following fruits will aid to a great extent. Apples at all seasons, pears, grapes, orange juice (not the pulp), cherries, plums, peaches, and berries. Also follow the rules for eating as stated in subsequent chapters.

To show that all the leading scientists of the world are now accepting the Ralston doctrines, we refer our members to the latest medical works and publications not only in America but everywhere in Europe. Physicians and scientists are beginning to think in new channels. Notable among the late writings of scientists is the article of Dr. Wm. Kinnear in the June (1893) number of the *North American Review*, beginning at page 775. We quote the following from it: Very few people, it is safe to say, desire old

age. Men and women harassed by trouble, or overpowered by sorrow, surrounded by disgrace or tortured by pain, may long for death, but not for a hundred or two hundred years of human life. Old age is of two kinds. One, the passing of many years; the other, brought about by excesses either mental or physical.

We cannot defy death. But we may by searching, find certain secrets of nature and apply them to the renewal of the organs whose decay is constantly going on in the body. Anatomical experiment and investigation show that the chief characteristics of old age are deposits of earthy matter of a gelatinous and fibrinous character in the human system. Carbonate and phosphate of lime, mixed with other salts of a calcareous nature, have been found to furnish the greater part of these earthy deposits. As observation shows, man begins in a gelatinous condition; he ends in an osseous or bony one—soft in infancy, hard in old age. By gradual change in the long space of years, the ossification comes on; but after middle life is past, a more marked development of the ossific character takes place. Of course these earthy deposits, which affect all the physical organs, naturally interfere with their functions. Partial ossification of the heart produces the imperfect circulation of the blood, which affects the aged. When the arteries are clogged with calcareous matter there is interference with the circulation upon which nutrition depends. Without nutrition there is no repair of the body. Hence, G. H. Lewes states, that "If the repair were always identical with the waste, life would only then be terminated by accident, *never by old age.*"

In the chemical changes constantly taking place in our bodies, oxygen plays the most important part by all odds. By oxidation, which is a constant waste or rust of life, the physical system is hourly destroyed, and then again built up by the reparation of the food we live upon. Albumen and fibrine exist in the blood, and are resolved into their component elements, carbon, hydrogen, nitrogen, oxygen, sulphur and phosphorus. By oxidation, the albumen is converted into fibrine, which nourishes the organs of our bodies. But in repairing their waste an excess of this substance accumulates in the blood vessels, causing their induration, and thus gradually lessening their calibre. Gelatine is an oxide of fibrine, as fibrine is an oxide of albumen. Oxidation causes these substances in part to be decomposed, and afterwards eliminated through the kidneys. A constant struggle is daily

going on in our bodies when in the most perfect health between accumulation and elimination. And these accumulations, becoming greater in old age than the power of elimination, produce the effects we term feeling one's age.

Paradoxical as it may sound, certain foods which we put into our mouths to preserve our lives, help at the same time to hurry us to the inevitable gate of the cemetery. A diet made up of fruit principally is best for people advancing in years, for the reason that being deficient in nitrogen the ossific deposits so much to be dreaded are more likely to be suspended. Moderate eaters have in all cases a much better chance of long life than those addicted to excesses of the table. Blockages of the functions of the stomach are more usual to those who eat more than the stomach can utilize, than to light eaters. Mr. De Lacy Evans, who made many careful researches in these regions of science, comes to the conclusion that fruits, fish, and poultry, and young mutton and veal contain less of the earthy salts than other articles of food, and are therefore best for people. Beef and old mutton usually are overcharged with salts and should be avoided. If one desires to prolong life, therefore, it seems that moderate eating and a diet containing a minimus amount of earthy particles is most suitable to retard old age by preserving the system from blockages.

The powerful solvent properties of distilled water are well known. As carbonate of lime exists in nearly all drinking water, the careful distillation eliminates this harmful element. As a beverage, distilled water is rapidly absorbed into the blood; it keeps soluble those salts already in the blood and facilitates their excretion, thus preventing their undue deposit. The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and the derangement of health. Hence, to sum up: the most rational modes of keeping physical decay or deterioration at bay, and thus retarding the approach of old age, are avoiding all foods rich in the earth salts, using much fruit, especially juicy, uncooked apples, and by taking *daily* two or three tumblerfuls of distilled water.

WILLIAM KINNEAR.

As far as research and investigation are concerned, the results of scientific methods, concurring from all sources, are placed on a plane where dispute is not possible. All that is left us is some simple means of meeting the requirements of Nature.

CHAPTER XVI.

(HEALTH DIVISION.)

ATTACKS ON LIFE.

YOUTH is not rich in time, it may be poor;
Part with it as with money, sparing; pay
No moment but in purchase of its worth:
And what it's worth ask death-beds, they can tell.
Young.

"Man has learned to cope with the dangers that threaten his life from without; he must now turn his attention to those within."—*Shaftesbury.*

WHEN a child is born the bones are not hard. They are like gelatine, easily bent. The milk and other food should contain enough old-age matter (calcareous deposits) to enable the bones to harden. But, even if this is done, the growth of the body continues to demand more old-age matter to enable the growing bones to be well-built. All through the years of infancy, childhood and youth, the food is carrying the old-age matter to the blood and the bones are using it; and this is done without any special diet, except in cases of food deficiency which are rare.

If youth receives so much of this bone making material, how shall it be disposed of when growth is attained, when the bones are made and stop increasing in size, and when more food is eaten, and consequently more old-age matter gets into the system? This is the problem of human life. *Figure 2* presents a thin longitudinal section of bone. It is full of sap or rich, blood-like fluid, which gives it strength and a healthful flexibility. It represents the bony structure of any person above eighteen years of age who exercises freely, and keeps healthy. Through the bone, which is highly magnified, are little channels for the flow of the blood-like fluid. In health a fresh bone exhibits a reddish hue, showing that the blood sends its living vitality all through the structure. We know that the bone includes chiefly old-age matter.

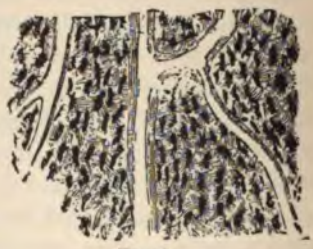


FIG. 2.
A section of bone magnified.

The first step in the approach of the calcareous tendency, which sooner or later must surely destroy life, is in the ossifying of the bones themselves. Like attracts like. The calcareous, or old-age matter seeks the bones, and begins to make them dryer, dryer, more brittle, less flexible, and less rich in the blood-like fluid which should always flow through the channels, in the very midst of the bony structure itself. Even the channels become closed, and the health of its inward composition begins to fail. A comparison of *Figure 3* with *Figure 2* will show the difference between the bony structure of a person who exercises and keeps healthy, and one who is getting lazy, unhealthy and wrinkling. Nothing causes old-age and wrinkles so rapidly as lack of exercise, properly balanced; the strain on one set of over-worked muscles being relieved by the use of others to balance. This cures exhaustion and the tired condition that follows hard work. Of course to keep the bones full of rich fluid and healthy, a person must exercise daily. If you are in fairly good health, use only the drill given in the exercise division of this volume; but if you are not well, then by all means take the movement cures of complete membership. The one hundred exercises are clearly illustrated and fully explained.



FIG. 3.
The bone becoming older.

The veins, through which the blood travels, must be free to admit the flow without interruption. Yet the inner portions are constantly receiving a deposit of the old-age matter. In *Figure 4* are shown the parts of veins, or blood-vessels magnified, through which these deposits are washed. If you will boil hard water in a kettle, you will find that, after a while, a whitish coating clings to the inner surface of the kettle. It is so with the innner surface of the veins. Their irregular shape is noticed. Sometimes



FIG. 4.
Veins and pieces of old-age matter.

the calcareous matter forms in lumps and blocks the veins; then a serious local complication arises; death of tissues, fibres, muscles, nerves, may follow, ending in tumors and similar troubles.



FIG. 5.
Two sections of spinal column.

The bones themselves are seriously affected by the osseous tendency of the system. We have seen that the inner, porous passages become blocked. Physiology tells us that there are more bones in childhood than in age; that some of them grow together. A post-mortem examination of the frame-work of an old person shows that some of the bones grow together during life. In *Figure 5* are presented two sections of the bone-work of the spinal column. The true thickness is not apparent in this view. These bones are themselves coated in time with old-age matter, which is bony, or osseous substance; after a while, in lazy people, they lose their flexibility; the back becomes stiff; and two or more of these sections are stuck together. Such is age, which comes on early in the lives of the unhealthy; but exercise and a proper diet are cures for this unfortunate condition, which prevails in ninety-five per cent of all people.



FIG. 6.
The hip joint.

Pains in the joints are due chiefly to the osseous tendency of the system. In the elbows, wrists, shoulders, hips, knees, ankles and feet, the bones are so placed with relation to one another that there is a rubbing of bone against bone; though, in health, an oily film, or cartilage, protects them. This becomes a hiding place for old-age salty mineral deposits. After a

while a person is stiff in the joints; for the cartilage is thickening and getting dry and harsh. Then every movement is a pain. *Figure 6* shows a very prominent joint in the body, and illustrates how painful would be a motion of the bones if they grated harshly on one another, with mineral salts between.

Age comes in middle life to many. Rheumatism and kindred pains are "joint" troubles, and sometimes are found in young people. The senses must be more or less affected by this ossifying tendency. If you have a beautiful watch, whose delicate machinery is deluged with calcareous fluids, how long do you



FIG. 7.
The ear and bony structure.

think it will be before the works are clogged by the coating on the wheels? To test the certainty of disaster place your hundred dollar watch in lime water, and let it run until the mineral collects in sufficient quantity to stop the works. When the hearing thickens there must be some cause for it. Things do not happen of themselves. Keep the ear and its surroundings free from old-age deposits, and there will be no trouble in the hearing for several scores of years. But these particles go everywhere. The bones attract them; but they are found in other parts of the body. They collect about the ear, and have a large attraction, as will be seen from the long structure as shown in *Figure 7*.

The sight is attacked by the same cause. In *Figure 8* we give an unusually valuable illustration of the position of the two eyes as they are placed in their bony sockets. The power of seeing depends upon the shape of the eyeball; let it flatten or be narrowed and the result is very quickly seen. There are bones right and left of each ball, as well as behind; and there are many opportunities for the accumulation of old-age deposits.



FIG. 8.
The eye-balls and their surroundings.

The brain is likewise the prey of the attacks of these deposits. Throughout the blood-vessels and passages, the old-age matter collects; the mind is no longer flexible; it cannot think as clearly in some cases; and, whenever it does think clearly, it has no freedom; its thoughts run in fixed channels; opinions never change; right or wrong there is but one way for everything; and obstinacy, that sure sign of age, is the key of all conduct. By and by some organ cannot do its work. If it is the brain, the owner goes to the asylum; if it is the heart, the failure comes unawares; if it is the kidneys, Bright's disease claims the victim; if it is in the nervous system, paralysis stops the clock-work of the body; if it is everywhere, the time of life is extended, the feebling pulse simply runs down like a slowly expiring time-piece, and the old man falls asleep. So we all must die, in one of these ways, unless disease claims us before the machinery is worn out.

CHAPTER XVII.

(HEALTH DIVISION.)

HOW DISEASE COMES.

As man, perhaps, the moment of his breath,
Receives the lurking principle of death,
The young disease that must subdue at length,
Grows with his growth, and strengthens with his strength.
Pope.

"There is no disease that has not originated in ignorance or indifference."—*Shaftesbury.*

MEN have searched for centuries for the causes of disease. Before they sought the causes they studied the cures, and these were necessarily investigated from the results obtained by experiments and experience. They are still hunting for cures and have the additional advantage of knowing the causes. There is no such thing as an effect without a cause. All diseases have their distinct and well defined origin, apart from the source of ossification. In the latter case the body wears out, by the filling up of the avenues of life. In disease there is always a foreign growth in the accumulated soil of the body. This growth kills life.

The body is but a collection of cells and tissues. It is the way these are put together that makes one part differ from another. In *Figure 9* we see these cells united in layers. Imagine them to be so small that millions are contained in a drop of water that might be supported on the point of a needle and you may get an idea of their number. They grow, and the body grows, merely by each cell increasing in size, then dividing and making two instead of one. This process is seen in *Figure 10*, and this is the way the parts of the body supply themselves when their tissues break down. Millions times millions of cells die daily, but still the increase goes on, and so the body lives. Let the increase stop for any reason, or let the death of cells be greater than the increase, and disaster follows; and this is disease.



FIG. 9.
Cell-layers.

Disease comes from several causes:

1. From lack of food to supply cell-life.
2. From lack of vital-oxygen to build cell-life.
3. From a foreign attack on cell-life. The first two causes are not forms of decaying disease. The attack on cell-life is always a species of decay. Meat spoils only because its cell-structure is attacked by germs; milk sours, foods ferment, all things rot in one general way: the assault of germs upon the substance, setting free the chemical elements involved. Disease, in its true sense, in the body must consist of soil, and a germ growth in the soil. The germs flourish in the soil and feed on the cells and the food intended for the cells.



FIG. 10.
Cell-division.

If this point can be made clear we shall have accomplished our chief desire. In *Figure II*, we present some of the variations in the forms of cells. They are, in fact, of all shapes. As they grow some die in the expression of life. To speak aptly, every effort of the body or its parts must be accompanied by the death of cells. This death makes way for the new growth; but the dead carcasses of millions of cells daily furnishes a continuous succession of refuse-heaps of animal matter throughout the body. This is the first step in disease. The animal-refuse becomes a soil that should be thrown off as fast as it is made. But what is the fact? The animal soil is left to itself. It collects at the pores of the skin and leads to skin disease. It collects at the lungs and leads to consumption; at the heart and destroys the better life; at the stomach and clogs it; at the kidneys and hinders their full functions; at the throat and leads to diphtheria; through the abdomen and leads to typhoid; in the blood-vessels and prepares the way for one of many contagious fevers; and in the liver, leading to enlargement.



FIG. 11.
Forms of cells.

This animal soil is merely the fore-runner of disease. It is like the garden which the planter has made ready with rich earth wherein the orchard is to be set; and, being prepared, needs only the orchard; but, if the trees are not brought, spontaneous weeds will flourish. The animal soil of the body has no right to remain in the system; but, being there,

something is bound to grow. Disease is the fruit. If no distinct germ is found, a spontaneous growth of its own will spring up. This is perhaps less dangerous than a specific disease. In *Figure 12* we show an organ of the body in good health. In this

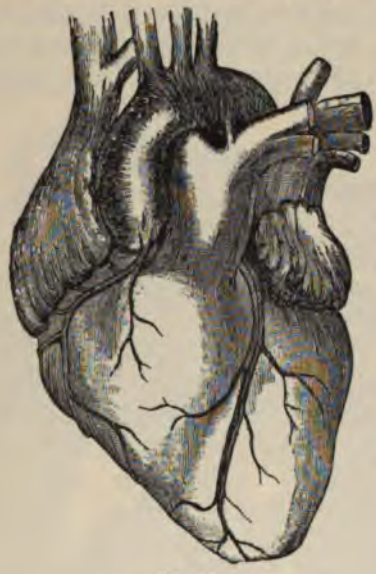


FIG. 12.
A healthy heart.

case it is the heart but it stands for any healthy part. After the vigor of youth is past the inactivity, or unbalanced toil, of men and women may not be able to cope with the ever accumulating animal-soil, and this disease-inviting refuse, at length fastens itself to some organ or part, corroding and corrupting whatever it touches.

The breath is a very good indicator of the condition within. If the teeth are unsound, their decay will prevent a clear indication. But, in cases of those who have sound teeth, if the liver, lungs, heart, or inner regions are well loaded with *soil*, the breath will convey it to the nostrils of another. The odor is easily detected. It is that of a decaying animal. In a pure breath, there is only the smell of fresh life; even the carbonic acid being unnoticeable. Breathe this into a glass jar; although the lack of oxygen will put out a lighted match, yet there is no smell of animal matter until it has stood long enough to decay; then it is very offensive. But in a person whose inner regions are loaded

with *soil* from dead tissues, the odor of decay is always present, and the breath is charged with it. More than this, it is a positive danger for one person to inhale such breath, either in a hall, room, or sleeping chamber. Unless the Ralston regime for the cure of this condition is put into practice, it is safe to say that many persons from the age of twenty upward, and nearly all persons beyond the age of thirty-five or forty, have corroding animal soil

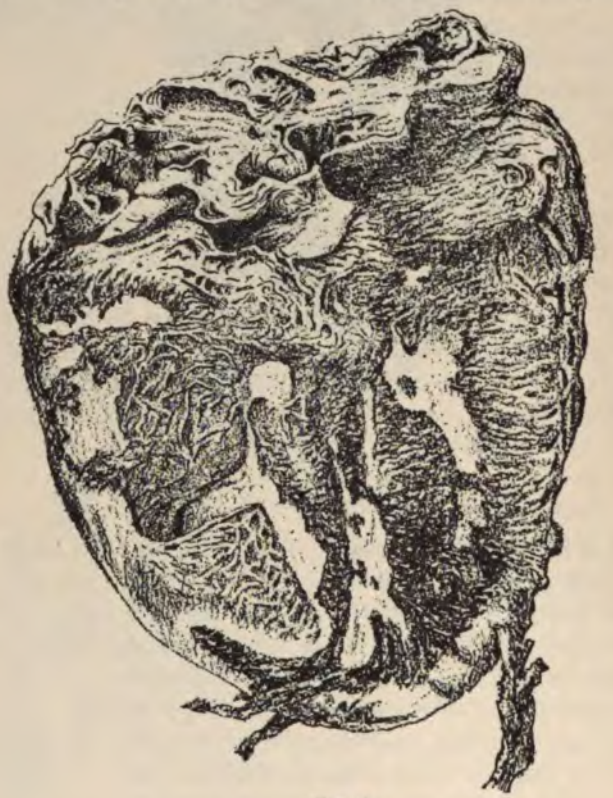


Fig 13.
A corroded heart. Actual photographic view.

throughout their bodies, and the dead carcasses, getting free, are exhaled for others to inhale. No wonder that ninety-five per cent of humanity are in ill-health. *Figure 13* presents the heart of a woman, from an actual photographic view, immediately on death. It is full size. Nothing is left to the imagination of the artist, for the view is real. It is generally impossible to get engravings from

actual photographs, showing a condition like this, and the picture is all the more valuable. What a lesson to our men and women!

To test the breath, obtain a good 500-diameter microscope; then breathe into a glass-jar; and, after a few hours, examine the animal life that came from the lungs. You will see the dead carcasses of the tissues and cells that escaped from your body. There is no mistaking the result. If the breath will carry off

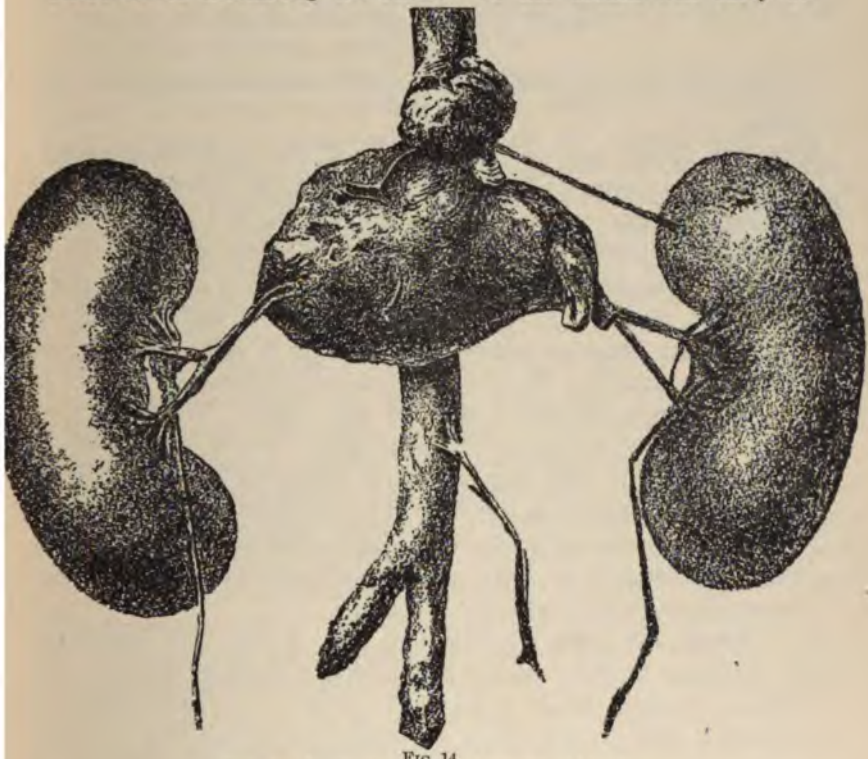


FIG. 14.
Collection of animal-soil. Actual photographic view.

some of this refuse, why may it not be compelled to take it *all* away? In *Figure 14* is seen a large mass of dead-soil growth, located between the kidneys. This is a photographic picture taken from an actual condition. Such accumulations are going on in all persons, in greater or less degree. It is true, they are but the soil; but the more solemn fact remains, that without this soil disease-germs could not thrive in the body. The lesson is clear: throw off this dead animal tissue by regime.

CHAPTER XVIII.

(HEALTH DIVISION.)

THE ENEMIES.

THINK'ST thou there are no serpents in the world
But those who slide along the grassy sod,
And sting the luckless foot that presses them?
Baillie.

"Bacteria are intelligent vegetable germs, capable of destroying the body in a few days."—*Shaftesbury.*

EVERY part of the surface of the earth, except high mountains, is the scene of germ-life. Even in frozen climes they exist in spore-form, but are inactive until warmth gives them vigor. To test the degree of impregnation in the air, place a dish of milk or a piece of steak in an exposed position. If the former sours or the latter becomes tainted, such change is due solely to the attacks of germ-life. Their presence is easily proved.

What are they, and why do they exist? What they are, and their mode of operation, is properly within the province of this book; but why they exist is a purely philosophical question and is discussed in the high degree Ralston book, *Our Existences.* The microscope of the biologist has not been idle these last few years, especially the European, whose excellence has been many times proved in the search for bacteria.

There are two divisions of life: animal and vegetable. In the larger sense an animal has motion, a digestive cavity and a nervous system; while a vegetable grows in a fixed position, migrating only by its increase, as weeds may spread over a whole garden. An animal lives on organic matter, as plants and other animals; a vegetable lives on inorganic matter; and if flesh is offered to vegetation as food, the plant will first decompose it, before it will eat it. All decomposition, decay, tainting, souring and fermenting may be attributed to vegetable life in germ-form, tearing tissues apart in order to reduce the organic to an inorganic state; and this is just what decay does.

The rule of food is here clearly seen, and is in two parts: first, the animal kingdom, including man, may digest any organic

matter whether animal or plant; and the vegetable kingdom may digest only inorganic matter; second, man should never take inorganic matter into his system, and vegetation does not take organic. Medicines, as a rule, are inorganic, and therefore poisons. Any perfectly fermented substance is organic reduced to inorganic, and therefore poisonous. The rule is absolute, and is mankind's perfect guide. By the law of adhesion much inorganic dust clings to growing vegetation; but this is incidental only, and from it are formed the hair, nails, teeth and bones.

There are two divisions of animal life: first, that which is visible to the eye; second, that which is visible only by the aid of a microscope. The latter is not bacteria, nor germ-life; although, as in the case of pork-disease, it is capable of destroying life. There are three divisions of vegetable life: first, that which is visible to the eye; second, that which is clearly visible to the microscope; third, that which is so small that only a most powerful micróscope and cultivation with the use of dyes may discover it clearly. The last division is bacteria, and includes builders and destroyers. They are all vegetable, as no animal life can exist so small. The bacteria are builders when they are cells, just the ordinary cells that make the body; they are destroyers when, instead of uniting with the body as a part of it, they tear open the cells and devour the rich protoplasm inside, and grow, and thrive, and increase in great numbers. They grow so fast that a single one may become a million in a very short time, and so on until the body is being devoured from end to end and death threatens to terminate our life. We call these destroyers, *enemies.*

They are everywhere, except on high mountains. They build nothing. They simply destroy, eat and increase. They are open enemies. So vicious is their wolf-like nature that they employ the most intelligent methods of getting to their victims. For instance, they seem to know that damp air will do them no good; so they never venture out in it. Dry air is never free from disease. This has something to do with the longevity of those who live in healthy locations on the seacoast. The enemies also seem to know that dry dust will cling on damp surfaces; so they are carried from place to place, until they reach a favorable soil for growth. Any damp surface in a dry air is a landing place for disease.

These enemies are growing plants; just like so many leaves. Their appearance is as varied as plants are; but they are

classed in species, and each kind is the cause of a certain disease. *Figure 15* represents a simple form of these enemies; and *Figure 16* shows them lingering around the flesh cells, ready to destroy them and devour their contents. In dry air, if you inhale through the mouth, as all persons do in conversation, you will take millions of these enemies into your system; but, if there is no soil or dead animal refuse in your body, they will not grow. If they can get root they will grow rapidly, and their offspring will make the attack as in *Figure 16*. All diseases take time.

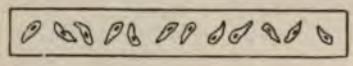


FIG. 15.
Enemies.

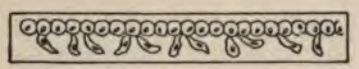


FIG. 16.
Attack.

The tartar on the teeth is loaded with disease germs. From the teeth of children, who had not kept their tooth-brushes very much employed, was taken a lot of tartar which contained diptheria germs. No doubt these floating enemies had been inhaled and were caught by the teeth. The dead soil around unclean teeth would be fertile ground for them; there they grow; and from there migrate to the throat in the moving saliva; and then the throat becomes sore, inflammation sets in; and death ensues. As we shall see, it is impossible to catch disease if one inhales through the nose, for the nasal chamber is a filter. Why should not the art of nose-breathing be taught to the children of the public schools on Ralston Day? It will save life.

Burst a white pimple on your face: the contents are a yellowish-white cheesy mass. In it are great numbers of germs, wallowing amid the dead tissues they have destroyed, and the soil wherein they grew. If you go a week without bathing the result is that dead soil has accumulated all over the surface of the body: sooner or later in the week some germs will get root in this soil, and skin eruptions, very slight at first, will follow.

Expose meat and bread to a dry atmosphere, and the moist surface will be a favorable ground for the floating germs. As soon as they touch the damp meat or bread, they will alight and commence to make themselves at home. In a few hours a nice family of millions will be inbedded in the food, just below the surface, where they have taken root. Heat will kill them. It is better to toast exposed food, or else trim off a small part of the surface.

CHAPTER XIX.

(HEALTH DIVISION.)

TEMPLE OF HEALTH.

THE hand that rounded Peter's dome * * *
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew.
Emerson.

"Ideals are the dreams of realities."—*Shaftesbury.*

COME with us for a brief moment into an explanation of the Ralston system. We have been asked to so symbolize it that the great facts of Ralstonism shall stand out clearly, and be comprehended at a glance. To accomplish this purpose, we have taken the symbol of a building, and this we call the temple of health. The purpose we have in view is to simplify the theory of life, so that a person will know how to protect it, and not become one of those unfortunates who go prematurely to the grave.

If you should have leisure at some future time, why not invent a model structure in your mind, to be called the Ralston Temple of Health? Some day the vast membership of this club may decide to build a splendid structure at the capital of the nation; and similar temples in other cities, all after the design or model to be suggested by you or another whose brain can supply the ideas.

There must be four sides to start with. There are four cardinal points of health,—glame, food, exercise and cheerfulness. *Glame* should face the east, to greet the rising sun, the source of all vitality. *Cheerfulness* should face the south, the direction of perennial warmth and brightness, of smiling skies and cheering gladness. *Food* should face the west, toward that sunset hour of life to which all growth is tending. *Exercise* should face the north, the clear cut cold of whose bracing atmosphere invigorates the health and imparts the glory of the rose to the face. Just think of the four grand entrances that could be built to greet the visitor!

There must be twelve pillars on each side. The reason for the use of the number *twelve* cannot be stated at this place, as it belongs to the future of Deeper Ralstonism; and pages would be required to explain it here. It is the most important and fruitful of the symbols of our club. For your purpose it is sufficient to know that there must be twelve pillars on each side. These are great columns, each consisting of seven sections, as shown in the

illustration on page 44. These sections must bear the letters which are the initials of the great septemes described in chapters 5 to 11 inclusive. When the seven laws of life were promulgated by seven men, it was found that the first letter of each, as the words lay on the table, apparently by pure accident, spelled R–A–L–S–T–O–N. Each man had written his favored word on a slip of paper. When the name appeared so forcibly, several declared it to be an inspiration; but this claim is not made by the club. On looking into the meaning of RALSTON it is found to be identical with the old surname, Realstone, meaning solidity, endurance, and substantial strength. Therefore the great columns of the Ralston Temple of Health should be real stone.

The rooms within, whether arranged for living, or business, or educational purposes, should be in harmony with the principles of outside architecture. Thus, on the east should be the sleeping room; health requires that all sleeping apartments should face the east; being shaded from the sun after noon, they invite sleep by reason of the withdrawal of the day's vitality; and they are cooler. But, facing the returning sun of morn, they invite the new vitality of the coming day, and life dawns healthily. The south side is Nature's cheerful zone. All living rooms in any house should have a southern exposure; in winter they get the all day's sunshine; and, by the northing of the sun in summer, they are the coolest and pleasantest rooms in the house then. On the west, or food side, should be the dining room, and nearby, to the north, the kitchen. On the north should be the yard without, and the fire rooms within. Dwelling houses built on this plan are more suitable for human beings than are those built otherwise.

The escutcheon and coat-of-arms of each Ralstonite is a Circle-and-Sun-Star, as shown in Figure 17. Every member is free to have one designed and engraved for printing. Many ladies and gentlemen have it engraved on letter paper. The star may be varied at will, so that the design does not depart from the symbolical ideas. A circle is endless and complete. To be in complete health, is to be WELL. This is the meaning of the circle. One who desires to be *well*, often has no hope, and no reason for hope; until Ralstonism, like a star, shows the way to perfect health. The star in all ages has been the signal of hope. It belongs to Ralstonism. Members of this great Club have before them all their lives, this unfailing star of HOPE.



FIG. 17.

CHAPTER XX.

(HEALTH DIVISION.)

RALSTON REGIME.

THIS is the charm, by sages often told,
Converting all it touches into gold:
Content can soothe, where'er by fortune placed,
Can rear a garden in the desert waste.
Henry Kirke White.

"Between the beginning and the end of every epoch in life are two landmarks, one which marks the casting off of the old and one which shows the value of the new."—*Shaftesbury.*

RALSTON REGIME is short and simple. It does not require anything. It *asks* of you, and appeals to your judgment to grant it, that you will look upon health as a duty owing to yourself and others; and, in view of this duty, it asks you to pay *some* attention to food, glame, exercise, and cheerfulness. We know it would be folly on our part to ask you to turn right about and completely change your mode of living. It is not human nature to revolutionize oneself. Our success in maintaining and restoring the health of our members in the past has been so great as to be wondered at; and the secret is in the fact that, if we can induce a member to make a slight change or to pay a *little* attention to the laws of life, the result is so satisfactory that further changes follow. Thus a man who was too busy to attend to himself, was slowly going down to his grave from mere neglect of his health, as his brothers had done before him. He was the last of a large family. His wife said: "Do you not owe *me* a duty?" But he was too busy to pay any attention to regime. By skillful management his wife taught him the glame exercise. It took one minute in every hour. Soon his lungs began to get more life; his appetite returned. Then he became interested. His first remark was: "Ralstonism is sensible, for it does not crowd a lot of matters in its demands." He paid attention to food, to exercise, to cheerfulness; he got well; is now a ruddy-faced Ralstonite of a high degree; and has interested others. Now if his wife had attempted to teach him more than the simple glame-exercise, it would have been "love's labor lost."

Of the lives saved to homes and loved ones by these principles, a large majority were first made to see that health and self-attention were duties; and the earliest step was the practice of glame, than which nothing could be more simple and interesting. So, if you seek to aid others, always commence with a single step.

Regime is something to do. Of course it is well to have something to think about; but thinking and reading will not repair that broken system of yours, nor preserve the health you already have. Regime is not hard if it is founded on Nature: and it is not sensible if it is founded on any other plan. It is not hard to become a Ralstonite, to live a Ralstonite, to practice Ralstonism; no harder than it is to be that better self which the great mother of us all would have made you, had the materials of growth been as perfect as the impulse of Nature. You breathe twenty-four hours a day: is it not just as easy to breathe pure air, fresh air vital air, in a sensible way, as it is to inhale dead air, animal air, refuse air, sick air, in a dangerous way?

You eat for three hundred and sixty-five days every year: is it not just as easy to eat health-giving food, as it is to crowd dyspepsia down the throat? Your body dies in part every day: how can it live if it cannot get the food it demands? Regime simply tells you that some food is not needed by the body and clogs the system, adding to the dead soil already there; that some other food, which the body needs, is not given it daily, and there will be cell-starvation, or inability to defend life against disease.

And last of all you can as easily cultivate cheerfulness, as to suffer the consequences of your increasing irritability. Of course you know and are agreed that unkindness never pays; but that relates to your conduct with others. We are seeking to develop in you a spirit of kindliness toward yourself. Whether you are kind to others or not, is less a part of this consideration, than what you are to yourself. Is your nervous system irritable? That is its bad drift. You say you are not quite well. Yes, but irritability grows on you; it feeds on itself. Avoid it; avoid peevishness, smallness of heart, cynicism, pessimism, willingness to believe in the faults of others, and everything that narrows your soul. Broaden your face; two wrinkles are forming between the eyes; smite them out and iron them smooth by a cultivated inner flood of cheerfulness.

Many people believe that Ralstonism seeks to limit the pleasures of life in eating and in habits that destroy the health.

This is not true. Ralstonism *adds* to your pleasures, and so fortifies your system that you can still go on abusing it, if you choose, for a long time before the breakdown comes; and we will show you how to *delay* the fatal day. We will show you to teach your children how to avoid the dreaded contagions that so unexpectedly sweep the little ones into the grave. Is it worth trying?

The practice of health will now command your attention; and, in this practice, we feel sure that you will go a good way, and it is better at this stage to fill out the record of your condition; so that, some time hence, you may know what changes have been wrought for you by Ralstonism. All journeys are attended by landmarks.

THE FIRST LANDMARK.

Answer in ink each question separately, giving the date.

1. Are you in absolutely perfect health?.....
2. Are you in apparently perfect health?.....
3. Are you in fair health only?.....

If you answer "yes" to any one of the first three questions you must consider yourself in Class One.

4. Are you in rather poor health generally?.....
5. Are you ill, but not ill enough to call in a physician?.....
6. Have you general ill-health which is ascribed to a torpid liver, indigestion, or nervous trouble?.....
7. Have you any organic disease?.....
8. Are you irritable at times when alone?.....
9. Do you believe that drugs and medicines, while giving temporary relief, do a permanent injury to the body?.....
10. Do you believe that a person by care and special attention may acquire absolutely perfect and permanent health, no matter how sick such person may be?.....
11. Do you believe that a person, who has for years neglected health and wantonly abused its laws until the blood is poor, the organs weak, and the general constitution broken down, may, by strict attention to the Four Cardinal Points of Health, recover the full vigor of life?.....

Your answers to these questions should be carefully preserved in this book, and once every year thereafter they should be referred to, for the sake of comparison. You will then learn their importance.

CHAPTER XXI.

(FIRST POINT OF HEALTH.)

DESCRIPTION OF GLAME.

I HEAR a sound of life—of life like ours—
Of life in separate courses flowing out
Like our four rivers to some outward main
I hear life—life!

Mrs. Browning.

"I believe in glame as I believe I have that within me which lives."—*Shaftesbury.*

GLAME is the source of vitality; and becomes the vital-source present in every specimen of living matter, whether animal or vegetable. If a student, possessed only of ordinary ability, were to think studiously of life he would stop at that impassable barrier, the origin of vitality. If a scientist, as profound and skilful as any can be, were to tell the world of this vitality, he would be able to describe only its results, not the power itself. It is our intention, on the threshold of this description, to show that GLAME is dealt with in daily life. The word means vitality; but we use it to describe only that vitality which tends to establish perfect health. It will be more readily understood if we say that glame is vigor of life, or *the spark of life*, or that vital principle which maintains life.

Chemicals have vitality, but no glame; an acid is full of chemical energy, but has not one particle of glame. There are mechanical forces all about us, as heat, cold, steam, expansion, contraction, gravity and electricity; but none of them is associated with the spark of life. The wonderful body in which we dwell is capable of chemical analysis, but only when it is dead. A drop of blood, a piece of bone or flesh, is but a compound of cells; and, as chemical energies, they are easily analyzed. The basis of all animal life is the cell of protoplasm; the basis of all vegetable life is the cell of protoplasm; both are alike; they are the same; the vegetable existed first; the animal is but a composite plant; man is the union of vegetable cells; all is based on protoplasm.

Protoplasm is an uninteresting word. It represents oxygen, nitrogen, hydrogen and carbon, and these terms are very dry as reading matter. The chemist can take from the life-blood's pro-

toplasm all these four elements; and no more. He can preserve them, but they are not blood. He can collect, from any sources available, the same four elements and put them together; but he cannot make them *live;* they are all there is of blood, yet not blood. How is it, that the exact parts will not produce their original? They *lived.* Something, called the spark of life, imbued the combination with vital force. It was impulse. This impulse is glame.

This impulse is seen in the growth of every species of vegetation and consequently in animal life; for it is a well established fact that all matter which goes into the human body or any species of animal life must first be organized in some vegetable. *Organic vitality* is originated, directed and controlled by GLAME, and when this is gone the life becomes at once a prey to dissolution. To illustrate: milk, just taken from the cow is of the temperature of 98°, and is so charged with GLAME, that its effect upon the health of a person drinking it immediately, if relished, is very marked. Let the milk drop to 96° and the GLAME is lost forever. Restore it to 98° and the GLAME is not only not forthcoming, but mechanical vitality takes its place, decay begins; or in other words when GLAME departs from any organic vitality, decay at once commences. This proves the necessity of maintaining and adding to the GLAME of the human body, for as long as it is present death is impossible. But, you say, the milk is more healthful while it retains the natural warmth of the cow, because it has the life of the cow in it. Well, this is GLAME. Now you understand what GLAME is like, do you not? Yet no scientist has ever been able to measure, describe or analyze this subtle influence.

Another instance is seen in the death of any life. The life itself is GLAME; but is called *organic vitality;* and its passing away is distinctly traceable in its effect upon other lives present. All physicians know that if a person is standing in a slaughter house near the cattle at the time life is passing from the cattle, some of that life enters the person. This is GLAME. Consumptives are often ordered by their physicians to drink blood *warm* from the dying ox, or other animal. This is to absorb GLAME. In a moment the subtle power is gone. All physicians and a large number of the reading people know what is meant by GLAME. But, you ask, if milk and meat lose their GLAME

in a few minutes, are they then not nutritious? Yes. The mechanical elements required by the body are taken into the blood, as a part of the mechanical structure of the body only, and GLAME must be united with them by other processes which we shall soon state. Glowing vitality is generated wherever there is growing life, and this vigor feeds on itself; so that what the food cannot give to the body the vital fund must give to the food.

Young people have much more GLAME than those past middle life, but the constant presence of one with the other tends to equalize this vitality. Old people who sleep with children draw vitality from them, and the latter grow old fast, while the former assume less of old age. So well established is this fact that a theory of longevity was advanced a generation ago and endorsed by the ablest scientists, which declared that an old man could renew his youth by keeping about him continually a few robust children. The principle is still sound, and many present cases might be cited.

Man has wonderful inventive power, but the life-spark eludes his experimental grasp. With all his science and skill, he cannot create or start into operation one fibre or cell of organic life, for he cannot control the GLAME that gives it vitality. If a person were lying dead, electricity or magnetism might impart to the muscles and nerves certain contracting or convulsive movements which resemble life; but would not give it. If we could draw from the elements of nature all the substances and fluids necessary to make the human body, if we could build the frame, encase the skeleton with skin, place the organs in proper position and fill the structure with arteries and veins as perfect as the Creative Genius of the world has done; if, in fact, the skill of man could complete a human being ready to receive the spark of life, to breathe and move and take within itself an immortal soul, there is no device known, even to the wizard electrician, whereby the soul could utilize the body as a living frame until the life-principle, called GLAME, should start the fire within.

The importance of glame may be seen in the fact that it throws a buoyant feeling, exactly similar to the happiness of youth, into the nature even of an old person. It is quickly developed. An author had sent his manuscript, which represented the labor of years, to a dozen publishers with unvarying failure.

One day he received word that the work had been accepted. With the joyful news burning in his heart he resolved to go to his home and family at night with the same serious face, and unchanged manners. He succeeded admirably, as *he* thought; but his wife noticed a brightness in his eye, and felt a warmth of joy as he entered the house. He was, as we say, happy. It was electrical vitality. A vast amount of GLAME had entered the system, and the result was happiness. A man at a theatre during the performance felt the power of the acting until it seemed to him like real life, and he applauded. Another man heard that his nation's flag had been fired upon, and a thrill of patriotism filled his heart. He was a transformed man. Napoleon, by a few words, swayed his soldiers to deeds of daring almost without parallel. Orators sway audiences. Good news thrills us with joy. Success, triumph, pride, hope, trust, ambition, zeal, all are exhibitions of a life within, known as *electrical vitality*, and attended by more GLAME than can be extracted in a day from warm blood, or departing life. Here is a lesson for us.

Milk, warm from the cow, is charged with glame. New grass to the cattle is full of it, when eaten growing. New peas, fresh from the garden and cooked within a short time, taste quite different from those that are procured at the store the day after they are picked; and the same is true of all nourishing vegetables. The closer we get to growing life, the more we see of this principle. This fact is illustrated by the method in which an eminent chemist was convinced of the reality of glame. He said he proposed to deny that there was such a thing as glame (or the vital spark) until we proved it to him.

The manner of proof proceeded as follows: We asked him how many chemical elements there were in the human body. He replied, fourteen. We then asked what would happen if these fourteen elements were eaten as chemicals merely. He said they would destroy the body, instead of feeding it. "Under what circumstances would these elements feed the body?" was the next question. "They must have lived, have had growth, and have developed life in themselves." "Then is it a fact that the same elements may possess chemical vitality, and yet not have the vitality which is known as the life-principle?" "Yes; but science cannot explain life. No chemist can get hold of it. But we all know that it exists." "Now, is it true that life in some cases is more

vigorous than in others?" "Yes." "If you wished to describe that vigor of life which is most buoyant, how would you do it?" "I would follow the example of other investigators, and coin a new word to fit the case." "Do you approve of the word *glame?*" "Yes, if you will let me define it. Glame is natural vitality involving the most vigorous impulse of the life-principle. If you keep within the limits of this definition, you will have no conflict with scientists." We replied that his description exactly coincided with our own.

A person who will state that there is no such thing as glame is not honest. Experiments prove the fact beyond all doubt. It is always exhilaration. Anyone who desires to know the outward evidences of glame may easily find them in the following facts: Glame exhilarates. All natural exhilaration is the result of glame. Natural cheerfulness is accompanied by, and generates glame. Bad news will stop digestion and affect the appetite. Good news will not only aid digestion, but cheerfulness will cause the blood to assimilate a greater proportion of nutriment from the same amount of food. If this is not glame, what is it? It is something or nothing. Test cheerfulness. If natural, the breathing is deeper and more vital. More than half of all headaches are directly traceable to the lack of even ordinary respiration. A person whose vitality is normal could never catch cold, and could not possibly take disease. We call vitality glame. If vitality does not exist, then glame does not. But glame is in the cause as well as in the presence of vitality.

DISCUSSIONS CONCERNING GLAME.

That which is unworthy of attention is not discussed. The papers have had much to say about glame. In a large city, a newspaper owner sent for a prominent merchant and said: "I understand that you are a Ralstonite. The patent medicine men tell me that glame is nonsense." The merchant replied: "My dear sir, you are making a large draft on your honesty and self-respect, in criticising what you never tried to find out. Give glame a trial. It costs nothing. You saw me a year ago, you see me to-day. Is that nonsense? If so, then the fact that I am above ground, and not under it, is nonsense also." The editor became a member, and recently sent a private letter to many of his friends, advising them to join the Club.

CHAPTER XXII.

(HEALTH DIVISION.)

GLAME EXERCISE.

JOY is the mainspring in the whole
Of endless Nature's calm rotation.
Joy moves the dazzling wheels that roll
In the great time-piece of creation.
Schiller.

"The flutter of joy that brightens the heart is like a flower breaking forth its petals."—*Shaftesbury.*

THE main work of the present volume is devoted to those members of the Health Club who are either in perfect health and desire to retain it, or are in fairly good health and wish to perfect it. This may be done by observing two things.

1st. Filling the system with GLAME.

2nd. Supporting this GLAME by proper food.

The present chapter is devoted to first experiences only.

The claim of the author is substantially that man has never used the vital principle whose presence fills the entire universe. The past few years have been prolific in proofs of this natural power; and this fact coupled with our knowledge of thousands of cures in recent months, and the experiments made, warrant the following statement:

1. *The accumulation of GLAME in the system will increase the vitalizing energy which supports life.*

2. *It is furnished by Nature.*

3. *It is not a stimulant to life, but Life itself, and consequently increases life instead of consuming it, as stimulants and medicines do.*

4. *It will guard the body against disease.*

5. *It will overcome diseases, especially chronic and organic troubles; in that it is a destroyer of bacteria and an eliminator of animal soil.*

6. *It will prolong life as long as it is kept in the system.*

7. *By simple efforts it may be kept in the system for many years beyond the ordinary duration of life.*

Glame is accumulated in the following ways:

1st. In the physical body, organs and muscles, by the exercises and regime of the *Ralston Health Club.*

2nd. In the nerves and brain by the exercises of the Twentieth Degree Course of Training, entitled "*The Cultivation of Personal Magnetism.*"

HOW SHALL WE KNOW WHEN *GLAME* ENTERS THE SYSTEM?

This is the all important question. It does not knock loudly to announce its approach, and it makes no demonstration when it comes. It enters so gradually and its increase is of so fine a nature, that only by the utmost attention to the inward feeling can we at first detect its presence. It often happens that GLAME is present in great abundance, yet the person does not know it. A gleam of brightness in the eye is sure evidence of this NEW LIFE. However, there is a class of people, generally those who have passed thirty years of life, where the vitality of the early GLAME has ebbed so far that the acquisition of a new supply is more distinctly felt by contrast with the loss, who will recognize the approach of GLAME at the very beginning of our exercises.

There is another class of persons of fine nervous organism and quick brain perception who will recognize this GLAME even more readily than the class just referred to. To them its presence will impart a buoyancy of spirit, a kind of ecstasy of feeling that will be very marked. Others of our members will not perceive the presence of GLAME so readily, but will surely detect its entrance into the body by unmistakable feelings, although slighter in their nature. A very delicate and fine sensation will be experienced, accompanied by a little stronger beating of the heart. As GLAME becomes more abundant the pulse will become firmer, the skin will take on a more healthy hue, the eye will grow brighter, the step become more elastic, and day by day life will grow more joyous.

PRELIMINARY EXERCISES FOR ACQUIRING *GLAME.*

1st Principle.—GLAME is a vitality present in oxygen, or oxygen that has been vitalized by sunlight. It is found in the shade as well as in the moderate warmth of the direct sunshine; but it is never present except in moving air upon which the sun has shone.

2d Principle.—GLAME is attracted by energy and is lost by lassitude.

3d Principle.—Oxygen, being the most energetic of the elements affecting human life, draws GLAME to itself.

4th Principle.—GLAME enters the body with the oxygen that we breathe, and passes out of the body with every exhalation. It is thus wasted and lost.

5th Principle.—To separate Glame from oxygen while in the lungs requires a drawing power of greater energy than oxygen itself; which, in a corrupt or new chemical compound, leaves the body with each exhalation.

6th Principle.—The energy of the body is in the nerves, which form the source of all physical power.

7th Principle.—Nerve energy is made manifest by an exercise known as the tensing exercise.

8th Principle.—Performance of the tensing exercise while oxygen is retained in the lungs will draw GLAME from it in quantities, depending upon the amount of air in the lungs.

9th Principle.—Air in motion, upon which the sun is shining or has recently shone, imparts the largest possible quantity of GLAME to oxygen; therefore, performing the tensing exercises while breathing such air quickly draws it into the system.

The experiments are now at hand. The members of this Health Club, even if they are blessed with large chests, probably do not have more than one-tenth of the lung capacity developed. The other nine-tenths remains dormant. It is a shame that people neglect a thing which means so much to the human race—the development of the lungs. No matter what may be the size of the chest, it does not follow that the lungs are correspondingly developed, for muscular size without and the presence of the fatty tissue within may often pass for large lungs, especially in athletes, who, instead of living to a good old age, as a rule die young, and often of consumption. Fully developed lungs require the opening of the minute air cells within the chest frame, and especially the lower portion of it. Therefore, if you wish to draw into the system large quantities of GLAME, it is necessary to develop the lungs more and more each day and week and month you live. Even in persons of very weak lung capacity the following exercises are sure to establish this better vitality.

FIRST EXERCISE.

Sit or stand perfectly still in any place where the air is in motion, or has recently been in motion, however lightly, and upon which the sun has shone. It is not necessary to sit in the sun. Fill the lungs to their utmost capacity and hold the breath long

4th Principle.—GLAME enters the body with the oxygen that we breathe, and passes out of the body with every exhalation. It is thus wasted and lost.

5th Principle.—To separate Glame from oxygen while in the lungs requires a drawing power of greater energy than oxygen itself; which, in a corrupt or new chemical compound, leaves the body with each exhalation.

6th Principle.—The energy of the body is in the nerves, which form the source of all physical power.

7th Principle.—Nerve energy is made manifest by an exercise known as the tensing exercise.

8th Principle.—Performance of the tensing exercise while oxygen is retained in the lungs will draw GLAME from it in quantities, depending upon the amount of air in the lungs.

9th Principle.—Air in motion, upon which the sun is shining or has recently shone, imparts the largest possible quantity of GLAME to oxygen; therefore, performing the tensing exercises while breathing such air quickly draws it into the system.

The experiments are now at hand. The members of this Health Club, even if they are blessed with large chests, probably do not have more than one-tenth of the lung capacity developed. The other nine-tenths remains dormant. It is a shame that people neglect a thing which means so much to the human race—the development of the lungs. No matter what may be the size of the chest, it does not follow that the lungs are correspondingly developed, for muscular size without and the presence of the fatty tissue within may often pass for large lungs, especially in athletes, who, instead of living to a good old age, as a rule die young, and often of consumption. Fully developed lungs require the opening of the minute air cells within the chest frame, and especially the lower portion of it. Therefore, if you wish to draw into the system large quantities of GLAME, it is necessary to develop the lungs more and more each day and week and month you live. Even in persons of very weak lung capacity the following exercises are sure to establish this better vitality.

FIRST EXERCISE.

Sit or stand perfectly still in any place where the air is in motion, or has recently been in motion, however lightly, and upon which the sun has shone. It is not necessary to sit in the sun. Fill the lungs to their utmost capacity and hold the breath long

enough to count three and no more. The time should be about three seconds. Let the breath escape very slowly. Repeat by drawing in the fullest possible breath and hold four seconds and no more. Let the breath out very slowly. Repeat by drawing in the breath very gradually and hold for five seconds. Always inhale through the nose, if possible.

SECOND EXERCISE.

Empty the lungs completely; inhale a quick short breath through the nostrils without hearing the breath pass in; instead of allowing this to escape immediately add another quick short breath to it; and keep on so doing until the lungs are packed full. This may be carried on until the air in the lungs becomes condensed by the force of the inhalations, provided it does not result in coughing. Bear down on the shoulders while inhaling, and never raise the shoulders under any circumstances.

This exercise may be repeated as often as desired, but as it may cause an unpleasant feeling it is best not to overdo it.

THIRD EXERCISE.

Fill the lungs full, clasp with the right hand, and with the left a piece of wood about the diameter of a broom handle. For gentlemen a broom handle of large diameter will suffice, and for ladies one of smaller diameter. Clasp this as gently as possible while holding the breath for three seconds. It is at this stage of the work that a faint presence of GLAME will be detected, although not till after many trials in some persons. It enters the body, whether felt or not.

FOURTH EXERCISE.

The fourth and last glame-exercise is the most effective. It is very important in its results, if practiced with care. *First*, be sure of pure vitalized air. *Second*, prepare by emptying the lungs, and still keep on emptying them after you think you cannot breathe out any more air. *Third*, you are now ready: inhale slowly, steadily, smoothly, irresistibly until the lungs are completely filled. *Fourth*, as soon as you commence to breathe in, bring a very light pressure to bear on the glame-sticks in your hands and gently increase this pressure as you are inhaling. *Fifth*, during the time the air is being inhaled, accompanied by the gently increasing pressure, think intently upon some very pleasant subject.

CHAPTER XXIII.

(HEALTH DIVISION.)

GLAME, THE HOPE OF HEALTH.

BEHIND the cloud the starlight lurks
Through showers the sunbeams fall;
For God who loveth all his works,
Has left his Hope with all.
Whittier.

"Glame is a silent, subtle, vital, marcellous influence, that builds new life in sickly flesh."—*Shaftesbury.*

MEDICAL books tell us that when the oxygen from the inhaled air meets the carbon of the body, the tissues are carbonized, that is, burned. Heat takes place; so great that, if it were not for the outgoing breaths, the flesh would burn. If you run fast you breathe fast and the tissues are carbonized so rapidly that you are compelled to breathe faster in order to throw off this heat. This is mechanical. Electricity has a heat that may be made most intense. Glame is to heat what electricity is to fire. It is the foe of bacteria.

A simple experiment may be made with oxygen; yet it will save human life, and has saved many. Garden soil, or barn-yard soil, contains lock-jaw germs. They are bacteria and deadly enemies. A man is kicked by a horse, the dirt from whose shoe is scratched into his skin; or he steps on a nail lying in the soil. In nine cases out of ten lock-jaw germs (we call them by this name as people understand what is meant) will get in the flesh. If the wound heals, they thrive, develop, and kill the man. A surgeon will open the wound and expose it to the air; knowing well that oxygen will kill the germs and save the man's life. Glame, or vitalized oxygen, within the lungs will destroy the tubercles of consumption; will eliminate the cheesy soil in which they thrive; and will heal the wounds, although consumed lungs cannot be restored. Autopsies often show that men and women have had tuberculosis that has been healed by accident. There are people living in health today with a part of a lung gone.

Nothing is freer than GLAME and nothing is easier to draw into the body. If we were to describe it in terms of praise, we

should say it was the golden gift of the Creator, worth more than wealth or power, for it gives us the means of acquiring both; worth more than fruits or food, for it is the source that feeds them; worth more than health and happiness, for it supplies the first and brings the second. The energy of the body is in the nerves. Oxygen also contains energy which causes GLAME to associate itself with this chemical element. A greater energy than oxygen is necessary to draw it from its association. This greater energy is in the nerves and is probably of a magnetic or electric character.

If the hand suddenly closes with great power, the nerves act instantly and affect only the muscles. Any *sudden* use of muscular strength develops the activity and power of the muscles only. The nerves take on no growth. But if the hand is placed upon a round piece of wood so lightly that it seems to be entirely devoid of strength, not able in fact to hold up its own weight, and then gradually begins to show muscular power, but in a very slight degree, evenly and smoothly keep tightening its grasp until it develops the utmost strength of which it is capable, then the nerves are called into active play by what is known as the tension exercises. The lighter the grasp at the beginning, the stronger its power at the end, with a regular graded increase from this weakness and this strength, the more energy will be displayed by the nerves. Holding the breath while performing the tension exercises will cause the GLAME which is associated with the oxygen to leave it and pass directly into the nerves, going at once to the fountain of the vitality of the body, whence it reappears in a richer condition of the blood and a healthier activity of all the functions of life.

Of the thousands of reports concerning GLAME and its speedy effects on the health, most of which were concurred in by physicians, the majority said that the gentle pressure of the clinched hand, very gradually increased, but never with full strength, developed by far the largest quantities of this vitality. To a person who has once felt true GLAME the following methods of drawing it at will from the oxygen in the lungs will be understood and appreciated:

a. Take a gentle breath very calmy. When the lungs are easily full, but not crowded, close the hand so lightly that the most delicate pressure is felt. Think of the happiest prospect

possible in your heart. A flutter of ecstacy will follow so plainly that its presence will teem with vitality. Force, haste, impatience, ill humor or disbelief will destroy all chances of drawing GLAME.

b. Repeat the foregoing exercise by the will alone, without any action of the hand.

c. If stupidity, sluggishness or ennui may be classed as your troublesome attendants, draw GLAME and see how quickly they disappear. Some persons cannot or do not acquire GLAME. On investigation we find that they do not follow the directions even in the slightest degree. They read but part of the book. The probability is they will not see this page at all. If the surgeon knows that the only way in which he can save human life is to let oxygen into a wound containing tetanus-bacteria; if a long roll of lives rescued from death by vitalized oxygen, or glame, is evidence of the power of Nature; is not the study of these pages worth more than the mere reading?

We have that within us which lives. This piece of life is only a part of the great pulsing power of the universe,—of the Sun if we wish to speak the truth, although that Sun is the embodiment of a still higher power. If the life within us should die it would find some new matter to attach itself to, and thus prove its dying was merely a change. It is for ourselves to decide how long that life shall stay with us, for as soon as the body wears out we cannot expect to retain it.

WHAT *GLAME* DOES FOR A PERSON.

The body is a net work of nerves, of which the brain is the most active. Throughout the entire system are ganglionic cells, whose sole duty is to secrete and store away the electrical vitality which feeds the life of the brain, organs and muscles. These cells are said by scientists to *think*, because they contain gray matter just like that which constitutes the brain. Whether they are capable of thinking or not is immaterial at this time; but that they form the STORAGE BATTERY of the body is true; and they abound everywhere. See *Figure 18*, on next page.

1. A ganglionic cell, or electrical nerve-center, in which GLAME is very weak. The thousands of these cells in the body would indicate nervous prostration, if general; or special organic prostration, if confined in their weakness to one locality.

2. This ganglionic cell shows the storage of gray matter in somewhat greater abundance than in Number 1. The gray matter

brings with it vitality, or nervous health. A person would have more life, more exuberance of spirits, more GLAME, and consequently would be less irritable than if the cells were in the condition shown in Number 1, of *Figure 18.*

3. This ganglionic cell is the average of good health. Practice in GLAME increases the gray matter and adds rapidly to the vitality of the body; and vitality is shown in its increased size.

4. This cell is magnetized or electrical, and is ever present in a person of magnetic power.

5. This figure shows the fine condition of each of the thousands of ganglionic cells in the body of one who is largely endowed with *personal magnetism*, or excessive electrical energy, the grandest type of manhood and womanhood.

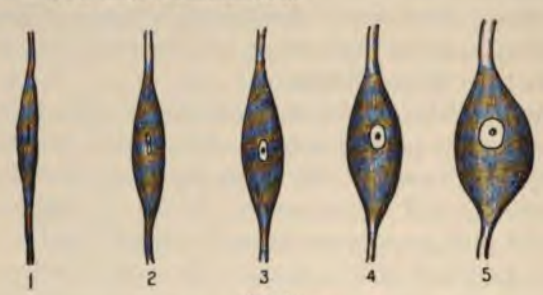


FIG. 18.
Storage battery of the human body.

The medical books tell us that these cells are connected by fibrous threads with all the nervous, organic, and muscular life of the body; that they are the nerve centers that collect the vital principle and feed it to every part of the system. Supposing a person to be troubled with heart failure, or weakness of the heart in any form, the cells that feed vitality to that great organ will be weak and slim; and the same is true in a marked degree in the case of indigestion. Cheerfulness in the midst of activity begets vitality; and the GLAME exercises increase this power.

A person, by continuing the GLAME exercises, would develop cells from the comparative size indicated in Number 1 to that of Number 4; the larger vitality shown in Number 5 being developed by the exercises of the Twentieth Degree book, *Personal Magnetism.**

*"Personal Magnetism," $4. Address Martyn College, Washington, D. C., P. O. Box 291. Ask for sixth edition, containing a steel portrait of EDMUND SHAFTESBURY. We recommend this work to all persons who cannot feel the energy of GLAME; and to all who wish to develop a life-saving power.—*The Publishers.*

This disassociating of GLAME from oxygen and entering into the body will make itself felt the very second the increase of pressure of the hand is begun. The person experimenting should be careful to note the effect of this as soon as it begins, for it is the most important epoch in the history of our bodies when we commence voluntarily to draw GLAME into the system. It is a new birth.

The exercise should be carefully performed while the person is sitting perfectly still, not moving a single muscle except in the hands as described. It is well to practice alone at first until sure of the entrance of GLAME into the body, and then a Local Ralston Club should meet and practice it together, and each in turn should be permitted to relate his or her experience and state what percentage of GLAME as far as can be estimated is drawn into the body. A very delicate degree of happiness is evidence of remarkable strength of GLAME.

No person should be permitted to participate in this practice who is not a member of the Ralston Health Club, as all others would lack permanent interest; and after a few trials would make light of the exercises.

LOCAL RALSTON CLUBS.

We believe in Local Ralston Clubs, for they accomplish much good; and we particularly believe that they should be both private and exclusive. You may have one of your own, by founding it according to the plan of the Book of Complete Membership, in the legislative division of that volume. It will give you prestige, it will give you influence in your community, and above all it will afford you and others the opportunity of practicing these most important exercises together.

HOW TO ESTIMATE THE PERCENTAGE OF *GLAME*.

If no buoyancy of feeling, no firmness of heart-beat, or no new sensation is present while performing the exercise, write down the percentage as nothing, using the zero.

If the slightest is felt, but not strong enough to be recognized, make it one per cent.

If a very faint feeling of exuberance or buoyancy is felt, but exceedingly fine and delicate, mark it five per cent.

If a feeling of buoyancy strong enough to be easily detected, but no more, is felt, mark it ten per cent.

Proceed in this way by fives until an unmistakable quantity of GLAME of great power is experienced, leaving the body for some seconds after the exercise is over in an exhilarated state. This would be ranked as one hundred per cent; ¾ of this as seventy-five per cent; ½ as fifty per cent; ¼ as twenty-five per cent; depending upon the brain and fine nervous temperament of the person experimenting.

In estimating the percentage, the person is allowed to use his or her discretion and good judgment until this new property is quite under control; after which there will very rarely be any serious errors in estimation.

We ask you to send us a letter as soon as you discover the presence of GLAME, telling us what you estimate your percentage to be. All members of the Health Club who can, should meet or correspond and compare the results of experiments in the acquisition of GLAME and note the corresponding increase of health.

Some persons are so affected by the first approach of GLAME that they feel an irresistible desire to shout for joy. The throat swells, the heart leaps, and the eyes dilate.

MEMBERS' EXPERIMENTS WITH GLAME.

During the last six years we have received many thousands of reports from Ralstonites, all of which have been eagerly read by us, although we regret that it was impossible to answer them, owing to the tremendous volume of our correspondence. As innumerable questions have been asked us concerning GLAME, we take this opportunity of answering them all through the mouths of our members; for the following statements are extracts from the reports sent us. We select the best in every possible variety, knowing that they present the results of GLAME practice in all contingencies and under all conditions. As the communications were made to us in private, and as we are under contract with all our members not to disclose their names, we can only describe them in a general way.

A merchant, sixty-one years of age, says: "I felt glame distinctly the first trial. My face burned. My head seemed clearer than it had been for years. The feeling was real."

An invalid gentleman, forty-eight years of age, says: "The first trial brought glame. I read the directions carefully, so that

I knew I was right. I felt dizzy and came near falling, but it was the clearing away of the sluggish blood. In a few minutes I wanted to shout for joy; but I did not, for I believe in the moderate acceptance of everything new. I am satisfied that glame is as real as light, heat, or electricity."

A lady in middle life, says: "At first I felt glame distinctly; but on the second and third trials I did not notice it at all. This, I am now sure, was due to my carelessness, as the book told me. I can always feel it now, and it seems like a new kind of life."

A young lady says: "I have been a victim of the 'blues,' almost being driven to insanity by them; but since I have practiced glame I never have them, that is, I can throw them off instantly. It is simply ecstacy."

A college professor says: "Among things new and yet old, is your glame exercise. It is a lost art restored. It is new to this age. Yet something akin to it must have been experienced in the days when men lived centuries. I have tried it hundreds of times and find that I have come into a new lease of life,—thanks to you."

A gentleman of forty-five, an ex-mayor, says: "The first time I attempted the glame exercise I felt a tingling sensation over my entire body. A personal acquaintance who was in the room, tried it, and felt faint for a few seconds, then shouted out loud. He had been a Ralstonite for some months, and had *tried* to try glame, but never went at it right. He said he thought at first there was nothing in it."

An elderly gentleman, an ex-Governor, says: "I have failed more than half the times I have endeavored to feel what you call glame; but when I have succeeded the effect has always been decided. I was very feeble, but this exercise alone has given me new life, because it has given me the substance of a new vitality."

A well-known physician says: "As a close student of the science of phenomena, I could not place glame in any hitherto discovered realm. It was then logical to regard it as a species of imagination. But no one knows what imagination really is, although all realize its terrible effects at times. It can kill a strong man, it can cure an invalid. Glame never hurts, it always does good. When I am wearied with my professional duties, I practice glame, often thinking of something else; and this proves to me that it is not imagination but reality, for I am refreshed at once. The real fact is, glame is life; but life is mystery."

A lady of social prominence says: "I shouted aloud at my first experience with glame. It was so very distinct and clear. I never felt anything like it."

A banker and retired merchant says: "You may put me down for one hundred per cent in glame. My first twenty or more trials were failures; but at length I got it. I felt a strong light in, through and all around my body. I seemed to walk on air. It was as though I was an electric battery all aglow. I have no trouble now getting glame."

A clergyman says: "Your exercises are all you claim for them. You may be interested to know that I practice them daily, and have for more than a year. From a mental and physical wreck of twelve months ago, I have come into the possession of the most remarkable health."

Another clergyman says; "I notice that, in your recent edition, you omit a statement regarding glame, which appeared in one of the earlier editions; referring to the ancient use of glame in Nature. I believe that statement to be true. I feel sure that it is the only way of accounting for the remarkable longevity of ancient times."

We might go on enumerating the various experiences of those who have tested glame. Some remarkable uses of this subtle power are stated in *Our Existences** where the vital spark of life is shown to be a part of the same great law of glame.

*In "*Our Existences*" there will be found a more thorough analysis of the life which leaves the body, not only of animals, but of human beings. Many instances are given of the passing away of human life, and well attested facts are furnished, showing that other vitalities and even objects are affected by human death.

The practice of glame tends always in one direction, to make the human body healthier, and the human being brighter, better, and nobler. It is worth trying, now and always.

The theory on which glame destroys the germs of disease, is this: the physical life of the body generates *warmth*, as is easily proved by running a few rods; the nerve-life of the body generates electricity, as is proved in the book on the cultivation of personal magnetism; electricity, when developed by the will power from self-efforts (and in no other way), is internal and reaches all germs of disease, destroying them instantly, as lightning kills. Glame is electrical, though not magnetic. It is able to destroy all disease-germs even in the lungs, as in consumption.

CHAPTER XXIV.

(SECOND POINT OF HEALTH.)

NATURE OF FOOD.

HIS thirst he slakes
At some pure neighboring brook,
Nor seeks for sauce
Where appetite stands cook.
Churchill.

"The body cannot thrive on food that will not supply its needs."—*Shaftesbury.*

FOOD includes whatever adds substance to the body, to supply a new growth in place of that which is lost by daily waste. This growth may fall below the amount required to maintain the same size and weight: in which case there is a loss. It may be about equal to the daily waste, in which case there is a continuance of the same size and weight. It may be in excess of the daily waste, in which case the body increases, as in the case of the child whose GLAME, furnished by Nature, is in larger proportion than in the maturer man.

Food may consist of many things, which will be separately stated in this chapter; but over and above all in importance is oxygen. Oxygen is the first, foremost, greatest and most active element that can be taken into the system; no other matter can equal it in importance whether it is found in what we eat, drink or breathe. A person is nearly three-fourths oxygen. It is present in great abundance in air, water and food, and nothing changes more readily than this from one form to another. Mingled with certain elements it becomes air, with others water, and again it is solid. Without it fire cannot burn, and all food-eating creation would instantly die. What then shall we do?

The different elements, from which the earth and all that exists in the universe are made, are few in number; and of this number fourteen are necessary to make the human body. The particles of which the body is composed are of the earth and from the earth; and before they can enter into the human organism they must have been organized by Nature, and thus be charged with the power of becoming a part of life. This is the foundation of all

food and we must not lose sight of so important a principle. But this organization must take place in some vegetable. Man eats two kinds of food: 1st. That of food-eating creation; 2nd. Vegetation. The first we call meat, the second is selected from the vast division of life which includes plants, roots, herbs, seeds, grasses, fruits, etc. Meat fit for food is found in the bodies of animal life which feeds on vegetation, and all other meat is unfit for food.

Aside from the question of fitness, it is a fact that all life must originate in some vegetable; and all unorganized matter is unfit for food; and likewise all matter that has once formed a part of some food but has since been deorganized is no longer fit for the body. The absurdity of taking iron in any deorganized form to supply the lack of this element in the blood, is seen in many cases of invalids who have suffered from patent-medicines which furnished this mineral. There is no medicine or mixture now on the market or possible to be made which can furnish iron in organized form. Persons of feeble constitution, especially females, are periodically eating pills, or taking syrups, or other mixtures containing iron, and vainly imagine that it may thus be restored to the blood. The famous French physician, J. Francis Churchill, quotes from Trosseau as follows: "M. Trosseau declares that iron hastens the development of *tubercles.* The iron may induce a fictitious return to health; the physician may flatter himself that he has succeeded; but, to his surprise, he will find the patient soon after fall into a phthisical state, *from which there is no return.* This result M. Trosseau attributes to iron, and he denounces the administration of iron as *criminal in the highest degree.*"

It is a clear proof of the folly of taking any food into the system which has not been *organized* in some vegetable; and yet, as will be seen in a subsequent chapter, there are many kinds of foods, rich in iron, any of which will supply this needed element in the blood; and it is to these foods that we must have recourse whenever the blood is poor.

Phosphorus, which is the physical source of all vitality, is essential to health, and is often lacking in the system, because people know nothing of the elements of food required to produce health. The great importance of phosphorus and its general deficiency have encouraged hundreds of medicine venders and patent-drug proprietaries to place upon the market a variety of

phosphorus mixtures, "for the nerves and brain." It is nevertheless a fact that unorganized phosphorus taken into the system not only fails utterly to assimilate, but is positively injurious. Any person who knows that foods contain phosphorus in organized form, will go at once to them. Therefore we say that it is the duty of every man, woman and intelligent child to know (1) what are the elements of the body, (2) what are their proportions, and (3) what foods contain these elements and in (4) what proportion. Such knowledge is fully as important as any in life.

The body is composed of fourteen elements, as follows:

1. Oxygen. 2. Carbon. 3. Hydrogen. 4. Nitrogen. 5. Calcium. 6. Phosphorus. 7. Sulphur. 8. Sodium. 9. Chlorine. 10. Fluorine. 11. Iron. 12. Potassium. 13. Magnesium. 14. Silicon.

These are stated as elements, but are required in combinations. Thus water is a combination of oxygen and hydrogen, and as such combination is needed as food. Without trying the patience of the reader too much by the use of scientific terms we will state the chemical names only of these combinations, and try hereafter to describe all facts in simple, every day language.

In the human body, there are seventeen combinations of the Fourteen Elements of food: 1. Water. 2. Gelatin. 3. Fat. 4. Phosphate of Lime. 5. Albumen. 6. Carbonate of Lime. 7. Fibrin. 8. Fluoride of Calcium. 9. Phosphate of Soda. 10. Phosphate of Potash. 11. Phosphate of Magnesia. 12. Chloride of Sodium (common salt). 13. Sulphate of Soda. 14. Carbonate of Soda. 15. Sulphate of Potash. 16. Peroxide of Iron. 17. Silica.

Our purpose in furnishing a list of the seventeen combinations which are found in the body is to give them as they are required in food; as for instance, in the example of oxygen and hydrogen, which the body receives in the combination called water, although they are in other forms of food also. The process of life in the body has the following divisions:

1. The governing portion; consisting of the brain which orders the muscles; and of the nerves which carry all communications between the brain and the muscles.

2. The executive portion; called the muscular system.

3. The fuel which, by burning (in a chemical sense) in the body, keeps up a supply of heat, which is the source of all activity.

Food must therefore supply these three great divisions of the processes of life, and the nature of the food should be determined by its ability to do this. Every day we live we must take into the system every one of the fourteen elements in their seventeen combinations, as before described, or there will be something the matter. The absence of any one element, or its deficiency, will result in some disarrangement tending to sickness and death. This will appear more fully in the next chapter. It is better at the present time to keep the classification of foods in the three great divisions, which furnish:

1. Vitality; or brain, nerves and bones.
2. Strength; or muscle development.
3. Heat; or fat.

Of the fourteen elements needed in the body, and which must be supplied in the food taken in the system, those which supply the three great demands, vitality, strength and heat, are classified under general terms as follows: the words being used in their popular and not their chemical sense.

1. The Phosphates, in which phosphorus predominates, supply vitality, or brain, nerves and bones.

2. The Nitrates, in which nitrogen predominates, supply the muscles with strength.

3. The Carbonates, in which carbon predominates, supply heat, and make fat.

It is a sad fact that people in general know nothing of the nature of the food they eat, and many wonder why they are not well. If food contained only carbonates, the person would soon die; or if the carbonates were in excess, although accompanied by the nitrates, the person would have fever, headache, poor blood, pimples and humors. There is also disarrangement in the system when nitrates or phosphates predominate.

These three words: carbonates, nitrates and phosphates: should be committed to memory by all persons who intend to enter upon that higher life of health which is provided for Progressive Ralstonites. It is not hard to speak of carbonates as heat-makers; nitrates as muscle-makers; and phosphates as brain-makers. The brain is identical in its life with the nervous system, and the phosphates therefore strengthen the brain and nerves, and furnish substance for the bones, after having been useful in supplying vitality.

CHAPTER XXV.

(HEALTH DIVISION.)

THE USES OF FOOD.

WHY should a man whose blood is warm within,
Sit like his grandsire cut in alabaster?
Sleep when he wakes? and creep into the jaundice
By being peevish?

Shakespeare.

"What we eat makes us what we are: take phosphorous out of food and the brain of a wise man becomes that of an idiot."—*Shaftesbury.*

IT is your duty to learn what proportion of the elements of life are contained in the common articles of daily food. To enable you to do this we shall furnish a "TABLE OF FOODS." If the present chapter seems too scientific for you to understand, drop it and read only the next chapter which treats of the art of "Eating for Health."

Before studying the present Table of Foods let us first impress our minds with the fact that tables which show the value of food are not to be followed as guides, except as studied in connection with the facts laid down in this chapter. For instance, if two kinds of food are equally rich in a certain element, the presence of other elements, or the degree of ease with which it is digested, may affect its value as food, and these are not apparent in tables. Many tables furnished in medical works are very misleading.

Not one of the fourteen elements remains permanent in the system; they all have their duties to perform, and then must give way to new supplies of the same elements which must be furnished in the food, or the body suffers. Each organ of the body demands elements peculiar to its own existence, and the particles are taken from the blood from the general mixture of elements which are carried in the circulation. As long as these fourteen elements, if they have been organized in some vegetable, are found in the body in their proper proportion, perfect health must necessarily result; but if any particles from other elements beside these fourteen enter the system, rebellion follows until the foreign matter is thrown off. So also if any of the fourteen ele-

ments have been deorganized and are introduced into the system, injury follows. It is to supply these elements and to furnish a harmony in the system that we shall suggest certain foods and describe their uses; so that the members of the Health Club may know at each meal the especial value of each kind of food of which they partake.

Is there any single food which contains the fourteen elements, or in other words which supplies carbonates, phosphates and nitrates? There are a few that do this, one of which is wheat. The nitrates are found in the outside shell, the carbonates in the main portion, constituting about two-thirds of the entire grain, and the phosphates in the chit or germ. In fine white flour the centre alone is used, consisting of carbonates or heat-producing substance, with but a very slight mixture of nitrates. It is the common evil at all meals to set more heat-producing food before the family than other kinds. White bread, butter and sugar as well as potatoes are all heat-producers, and contain but little else; and the blood becomes seriously impoverished by inflammations, headaches, fevers and neuralgic pains which follow the use of this one kind of food to the exclusion of the others. Few mothers know that phosphates are demanded for growing children; and yet if they knew this fact they would not be able to tell the foods which furnish phosphorus. The result is that a majority of children die in their infancy; and many of those who survive grow up with defective teeth, weak muscles and shattered nerves; all owing to the ignorance of parents upon the subject of food.

The extensive use of white bread, butter and sugar, potatoes, rice and heat-producing foods is the cause of more fever, diseased bodies, deficient blood and weak nervous systems, and the torments and pains of neuralgia and headache than any other thing; and yet the same food balanced by nitrates and phosphates, as for instance, lean meat, cheese, milk, etc., in due proportion, would furnish perfectly healthy bodies. A man suffering from running sores was found to be living upon the common one-sided diet just described and had been doing so for years; during which time he could obtain no relief for his malady, although he had taken drugs and medicines, and employed the services of good physicians. After awhile he was advised as to his food and the fourteen elements in their natural proportion were given him in place of his heat-producers; and he was completely restored

to health. Harmony in his body was produced by complying with Nature's requirements. A lady suffered from chronic headache that for six years baffled the skill of her physician; the trouble arose from eating one kind of food only, and in this case they were also the carbonates or heat-producers; and upon changing her diet to that required by Nature she was immediately cured. It is almost a matter of absolute certainty that if a person should indulge only in food which contained nitrates, carbonates and phosphates in due proportion, the majority of all aches and pains would quickly disappear.

It is a wonderful fact that a grain of wheat contains all the fourteen elements and in very nearly the proper proportion. Whole-wheat bread contains all that the body requires, and it has been proved that it will sustain life indefinitely; while white bread, which contains but little more than the carbonates, can hardly sustain life for two months unless other food is used with it. A person living on white bread, butter and sugar is depriving the body of nitrates and phosphorus; but the addition of lean meats and cheese will furnish the necessary elements.

Whole wheat in grits, or in health bread, is the best food known, because it contains all the fourteen elements in proper proportion; but in cases of diarrhœa or when the bowels are in an irritated state, fine white flour should be temporarily used. Wheat grits or cracked wheat, taken with milk and sugar is a perfect food. By whole wheat is meant the entire grain, not necessarily whole in bulk but whole in elements. Thus fine flour ground from unbolted wheat would be called whole-wheat flour; and bread made from it would be the most healthful food in the world, especially if eaten with honey instead of butter. Honey-comb should not be eaten, but honey in the comb is always safe. The upper and lower layers of wax may be peeled off, allowing the honey to run out.

Farina with milk and sugar is also a perfect food, and more delicate than either graham bread or wheaten grits.

Rye is not so good as wheat, but eaten with cheese or meat makes a perfect food, and is valuable to persons who are constipated.

Every intelligent human being should thoroughly understand the wonderful structure of the two most important food producing grains furnished by an all-wise Creator for the nourishment

of the body. In *Figure 19* we see the composition of a grain of wheat,—man's only perfect food. It contains all the fourteen elements of the body in the proportions required, and these elements are classified in three divisions: B—shows the proportion of the brain food, or phosphates, in the chit or germ. This, the most valuable part, is thrown away in white bread. M—the outer shell, contains the muscle-making food; this is thrown away in white bread, and persons who want strength are fed on white bread and grow weak and tired. H—shows the white center, or the carbonates, with a small interior of muscle-making food, thanks to Nature; but man gets this out if he can in his efforts to make fine, white flour. Why disturb the arrangement made by the Creator? Is it not a fit punishment to the human race that the blood teems with humors, and the head and nerves are racked with headaches, neuralgia and rheumatism?



FIG. 19.
Grain of Wheat.

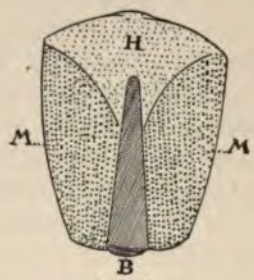


FIG. 20.
Grain of White Corn.

In *Fig. 20* we find the grain of white or Southern corn, with a large proportion of muscle-food, plenty of brain food and less of heating food. It is the typical nourishment of a brain worker who believes in exercise, or of those who work with the muscles. Next to wheat it is the best food for humanity. Northern or yellow corn is the reverse of this; containing a very large proportion of heaters or carbonates, and over-heating the blood, as buckwheat cakes do, causing pimples, sores and headaches.

Sugar, butter, lard, or animal fats of any kind, are incapable of sustaining life, without any other food, more than from twenty to thirty days; and white flour being mostly starch, has been proved by experiments on animals to be capable of sustaining life, without other food, only from fifty to sixty days. These belong to the carbonates.

Meats, cheese, lean fish, peas and beans in which the muscle-making element is too large in proportion to the heat-producing, would be capable of sustaining life only for a short time without some carbonates to keep sufficient warmth in the body. These belong to the nitrates.

Shell fish, lean meats, active fishes, birds (and many other foods which support the nerves and brain, and give vital energy of both muscle and mind), are too great for the common duties of life. These belong to the class called phosphates, the smallest but most necessary of all.

In fruits, berries, green vegetables, and many others, there is more waste than nutrition. If they are eaten alone they produce diarrhœa and debility, but if they are taken in connection with food containing more nutrition, they serve the important purpose of keeping the bowels in action, and the systen cool and free by preventing a surplus of more stimulating food.

Foods not easily digested are better on account of their staying power, and are best for persons who are addicted to strong exercise; while they would not do for the delicate stomachs of sedentary persons. An excellent combination of food for those who exercise in the open air is cheese and corn bread.

Cheese has nearly three times the nutriment of any other food, and must be taken in small quantities. A weak stomach may be taught to digest it by taking but little of it mixed with carbonaceous food at breakfast.

It is always best, in order to strengthen the stomach, to take articles of food that will tax the full power of digestion, just as it is best to take active exercise in order to strengthen the muscles. One who lives on rice can digest nothing else; but one who can eat and digest beans, cheese, etc., can generally digest everything.

Rice contains four-fifths carbonates and a very small proportion of nitrates. Rice eaters the world over are lazy and feeble, with inactive brains and sluggish bodies. Rice is very easily digested and serves to keep the stomach active, where extreme weakness prevents more nutritious foods being taken; and is a very valuable and safe food in such cases.

Beans contain carbonates, nitrates and phosphates in much better proportion than any other food excepting milk, cheese, meat and whole wheat. The advantage of beans over other foods

is that they furnish a staying power for persons who have work to do with either muscles or brain; but as their muscle-making substance is in the form of casein, they can be digested only by strong stomachs. They are deficient in carbonates and should be accompanied by white bread and buttter, or fat meat of some kind. A pound of beans will do nearly as much muscular work as two pounds of meat or whole wheat, and fully as much brain work. Beans when eaten green have very little heat-producing power.

Peas are fully as valuable as beans and are digested by more delicate stomachs. They are so rich in nutrition that they should be accompanied by food which contains a great deal of waste, and in this the potato seems to take the lead. Mashed potatoes mixed with fresh cream or buttered well and generously sprinkled with green peas furnish an ideal dish for warm weather, and provide all elements necessary for life.

Potatoes are among the most valuable of foods, and are almost indispensable where meat is eaten, as they furnish what is lacking in meat, and sufficient waste matter to overcome the influence of concentrated nutriment. They should be eaten with the entire skin in order to get their full quantity of nourishment. Perfect nutrition for the entire body can be found in a meal consisting of milk, meat and whole potatoes; or, better still, oatmeal or whole wheat porridge, milk and whole potatoes.

Compare persons fed upon such wholesome food with those who eat white bread and butter and the modern foods as they are ordinarily prepared, and you will find on the one hand a race perfect in brain, nerves, muscle and organic health, while on the other hand, you will see pallid faces, poor skin, dull eyes and evidences of ill health suggesting aches and pains.

Oatmeal should never be eaten unless it is weakened by water or cooked in milk. Oatmeal porridge in which there is much more liquid than oatmeal is remarkable for producing great mental and physical strength. One pint of oatmeal porridge contains more muscle-producing material and brain food than ten loaves of white bread of the ordinary five-cent size. Oatmeal mush is not good as food, and has a poisonous effect on some stomachs. Owing to the strength of oats they should be diffused among a large quantity of liquid. A people fed upon this porridge made with milk, and upon potatoes with butter, would have perfect health and strong mental and physical powers.

Two per cent only of our nourishment may consist of phosphates in order to keep the brain and nerves in good health, unless the brain is used for hard thinking.

The use of salt seems to be confined to exciting the saliva of the mouth and gastric juice of the stomach. By so doing it renders digestion easier; and in cases of difficult digestion a spoonful of salt water often gives relief if the stomach has not been too much addicted to the use of salt in the past. It is also supposed that salt excites glandular action throughout the entire body.

Buckwheat is an excessive heat-producer and causes eruptions in the blood and ill-health, unless nitrates and phosphates are eaten with it. It should be accompanied by beefsteak, cheese or milk.

Barley contains more brain-producing elements than any other grain; it contains more than twice as much as wheat, and is probably the finest food for men of sedentary habits, as it strengthens the action of the brain and keeps the bowels pleasantly active. It should always be eaten in the form of porridge cooked in milk and water.

The gladiators were fed only on barley bread. The muscles of beef and mutton contain the same elements as human muscles, and are therefore adapted to nourish them, while unbolted wheat and barley furnish also a due proportion of flesh-making materials; and also in each of these articles are the phosphates, which give vital force, wheat containing them in proportions necessary for common exercise, and barley and the flesh of beef and mutton more than double the proportion of those in wheat.

Fat and lean meat together furnish all of the fourteen elements necessary for health; but only the flesh of animals that feed upon vegetables should ever be eaten by man. Fat meat furnishes heat and lean meat muscle. While the brain food in the fat of beef and of good veal is in very large proportion, pork, on the other hand, is much more deficient in food for the brain.

Good veal contains more muscle than beef, but beef contains more heat and brain food than veal, and is by far the best of the meats; then in their order come veal, mutton and lamb.

An important principle in determining the use of food is as follows: birds, fowl, fish and animal life generally will furnish the best food for man from that part of the body which is most exercised. It is a well known fact that beef contains more strength than mutton or lamb; and that the least value in meat food comes

from pork, which is produced by the laziest of animals. So there are different values in meat taken from different parts of beef; the tenderloin gives less strength than the sirloin, and the sirloin less than the rump, and the rump less than the round. Following this principle, the white meat of chicken and turkey which comes from that part of the body which is but little exercised, contains no more nutrition than common white bread; while the dark meat is rich in phosphates and muscle-making food.

Lobsters and crabs contain phosphates and nitrates in compact form and are very hard to digest; the best way to eat lobster is to reduce it to a fine pulp and make a milk stew with plenty of butter, and in this form we have a perfect food rich in all the fourteen elements of the body. Of all the foolish ideas concerning food, that which supposes oysters contain brain or muscle-making food is the most absurd. A man who ate nothing but oysters would soon lose both muscle and brain power.

Milk of the cow contains all the elements of the human system, in the right proportions; and, if concentrated, or if the stomach were large enough to contain these elements in their diluted state, in sufficient quantities, would support the life and health of any man indefinitely.

Table of Foods.—On the next two pages is given a table of food-values, stated not so much for the exactness of their chemical parts, as for their proportions which are available to man. Some foods are chemically rich, yet indigestible.

RALSTON MODEL MEALS.

For several years we received thousands of requests to prepare a work giving the meals which should be eaten for health, as well by the sick as by the strong. We at last yielded to these demands, and the book called *Ralston Meals* passed through three editions in seven months. The latest and finally perfect edition is described as follows:

"THE WONDER OF WONDERFUL BOOKS."

RALSTON MODEL MEALS

For every day in the year; and how to prepare them.

THIRD EDITION.

FIFTY-FIVE CHAPTERS.

It arranges your meals for you; it almost sets them before you. It suits them to all conditions, days, weathers, climates, and individuals, according to the GREAT RALSTON DOCTRINES OF HEALTH.

"MODEL MEALS" is the greatest blessing to those who eat, and to those who must decide what to eat, and what to get to eat.

PRICE, FIFTY CENTS.

You may send stamps, or money order, express order, etc. Address,

RALSTON HEALTH CLUB,

BOX 291. WASHINGTON, D. C.

ARTICLES.	CARBONATES.	NITRATES.	PHOSPHATES.	WATER.	WASTE.
Asparagus	5.4	0.6	0.4	93.6	. . .
Bacon	62.5	8.4	0.5	28.6	. . .
Barley	52.1	12.8	4.2	14.0	16.9
Beans	40.0	24.0	3.5	14.8	17.7
Beef	14.0	19.0	2.0	65.0	. . .
Buckwheat . . .	53.0	8.6	1.8	14.2	22.4
Butter	100.0	. . .	. . .	. . .	. . .
Cabbage	6.2	1.2	0.8	91.3	0.5
Carrots	12.2	1.1	1.0	82.5	3.2
Cauliflower . . .	4.6	3.6	1.0	90.0	0.8
Cheese	28.0	30.8	4.7	36.5	. . .
Cherries	21.0	0.6	1.0	76.3	1.1
Chicken	1.9	21.6	2.8	73.7	. . .
Chocolate	88.0	8.8	1.8	. . .	1.4
Clam	very little	12.0	2.5	. . .	. . .
Codfish	1.0	16.5	2.5	80.0	. . .
Corn, northern . .	67.5	12.3	1.1	14.0	5.1
Corn, southern . .	39.2	34.6	4.1	14.0	8.1
Cream	4.5	3.5	. . .	92.0	. . .
Cucumber	1.7	0.1	0.5	97.1	0.6
Currants	6.8	0.9	0.3	81.3	10.7
Dates, fresh . . .	73.7	. . .	. . .	24.0	2.3
Eels	some fat	17.0	3.5	75.0	. . .
Eggs, white of . .		13.0	2.8	84.2	. . .
Eggs, yolk of . .	29.8	16.9	2.0	51.3	. . .
Figs	57.9	5.0	3.4	18.7	15.0
Flounder	some fat	15.0	3.5	78.0	. . .
Green Gages . . .	26.8	0.3	. . .	71.1	1.8
Haddock	0.6	14.0	2.6	82.8	. . .
Halibut	some fat	18.0	3.5	74.0	. . .
Ham	32.0	35.0	4.4	28.6	. . .
Herring	some fat	18.0	4.5	75.0	. . .
Horseradish . . .	4.7	0.1	1.0	78.2	16.0
Kidney	0.9	21.2	1.4	76.5	. . .
Lamb	14.3	19.6	2.2	63.9	. . .
Lard	100.0	. . .	. . .	. . .	. . .

ARTICLES.	CARBONATES.	NITRATES.	PHOSPHATES.	WATER.	WASTE.
Lentils	39.0	26.0	1.5	14.0	19.5
Liver	3.9	26.3	1.2	68.6	. . .
Lobster	very little	14.0	5.5	79.0	. . .
Milk of Cow	8.0	5.0	1.0	86.0	. . .
Milk, human	7.0	3.0	0.5	89.5	. . .
Mutton	14.0	21.0	2.0	63.0	. . .
Oats	50.8	17.0	3.0	13.6	15.6
Onions	5.2	0.5	0.5	93.8	. . .
Oysters		12.6	0.2	87.2	. . .
Parsnips	14.5	2.1	1.0	79.4	3.0
Pearl Barley	78.0	4.7	0.2	9.5	7.6
Pears	9.6	0.1	. . .	86.4	3.9
Peas	41.0	23.4	2.5	14.1	19.0
Pigeon	1.9	23.0	2.7	72.4	. . .
Plaice	very little	14.0	5.5	80.0	. . .
Pork	16.0	17.5	2.2	64.3	. . .
Potatoes	15.8	1.4	0.9	74.8	7.1
Prunes	78.6	3.9	4.5	13.0	. . .
Radishes	7.4	1.2	1.0	89.1	1.3
Rice	82.0	5.1	0.5	9.0	3.4
Rye	75.2	6.5	0.5	13.5	4.3
Salmon	some fat	20.0	6.5	74.0	. . .
Smelt	very little	17.0	5.5	75.0	. . .
Sole	0.8	17.0	2.5	79.7	. . .
Suet	100.0	. . .	. . .	. . .	. . .
Sweet Potatoes	21.8	1.5	2.9	67.5	6.3
Trout	0.8	16.9	4.3	78.0	. . .
Turbot	very little	17.0	5.5	79.0	. . .
Turnips	4.0	1.2	0.5	90.4	3.9
Veal	14.3	17.7	2.3	65.7	. . .
Venison	8.0	20.4	2.8	68.8	. . .
Vermicelli	38.0	47.5	1.7	12.8	. . .
Wheat	66.4	14.6	1.6	14.0	3.4
Whey	4.6	. . .	0.7	94.7	. . .
Whiting	very little	15.0	5.5	78.0	. . .

CHAPTER XXVI.

(HEALTH DIVISION.)

EATING FOR HEALTH.

UNDER the storm and the cloud today,
And today the hard peril and pain—
Tomorrow the stone shall be rolled away,
For the sunshine shall follow the rain.
Joaquin Miller.

"The study of what to eat is man's strongest castle of health."—*Shaftesbury.*

THIS chapter is not scientific in its language nor in the presentation of its facts, although all the statements herein are scientifically correct. To burden a book of this kind with language that could be understood only by those who are familiar with technical terms would defeat its usefulness.

When we say that all the Ralston Health Club books are used by physicians, not only for study, but for reference, and that the same books are made so plain and so easily understood that the most illiterate person can learn the great facts of life and health therefrom, we are able to realize the importance of the Club in aiding mankind to avoid disease.

The principal meal of the day should commence with soup, as this excites the stomach to healthy activity, and prepares it to receive more solid food.

A person in Class One may eat almost anything that is relished, if the taste be not previously perverted.

A person of average weight who exercises sufficiently to maintain good health, requires five ounces of nitrates for the muscles, twenty ounces of carbonates for heat, two or two and a half per cent of phosphates for the brain, nerves and bones, with waste to accompany it for bulk, which may consist in part of water and natural acids to enable the liver to eliminate the effete matter from the blood.

As we have said in the previous chapter the great danger is in eating too much carbonaceous food, which overheats and inflames the blood, and is a fruitful cause of disease. But on the other hand it is asked, is there not too great a danger in eating food

which contains an excess of nitrates and phosphates? And we will say that the latter is not sufficiently abundant to overstock the system, while one of the chief dangers of eating an undue proportion of nitrates is their liability to contract the stomach and injure digestion. A person living on nothing but cheese would possess a stomach about one-seventh of its natural size which, therefore, would not secrete the gastric juice which is necessary for digestion; and it is well known that the distention of the stomach is necessary in order to secrete these juices. The foods which are over-rich in nitrates are cheese, Southern corn, beans, peas, fish, lean meats, fruits and vegetables. These are great muscle-makers but must be avoided in combinations unless accompanied by a due proportion of carbonaceous food and waste. For the convenience of our members we give the following classifications:

The best of the common phosphatic or brain foods are lean meat, fish, cheese, whole wheat, oatmeal, almond nuts, Southern corn, beans, peas, potatoes, figs and prunes.

The best of the common carbonaceous or heat-producing foods are fat, sugar, butter, rice, rye, chocolate, dates, buckwheat and Northern corn and white bread. The eating of too much of this class of food is the cause of ill health, poor blood and bad skin.

The best of the common nitrogenous or muscle-producing foods are vermicelli, cheese, meats, Southern corn, salmon, lentils, beans and peas. The first two, vermicelli and cheese, are among the best muscle-producers known, for uses in modern life.

The necessity of *phosphorus* for persons of strong mentality, or for those who study much, or whose habits are sedentary, may be clearly demonstrated in the fact that when the brain has been very active, or a person has been worrying, the excretions from the body contain a larger proportion of phosphorus than at any other time. Clergymen on Monday, lawyers during a court trial, and physicians when overworked, by actual proof lose unusual quantities of phosphorus. This shows the necessity of knowing what to eat, and in what proportions to eat the different elements.

School girls grow pale and their parents ascribe the cause to something else, when it is due solely to the loss of phosphorus and the lack of foods which contain that element. Some physicians, knowing the real cause, prescribe phosphates in medicines from deorganized phosphates, as all medicines are. This is mockery at

Nature and Nature's God, who has furnished these organized phosphates in fish, grain and meat, ready for digestion and assimilation in the human system.

Ralston Bran Lemonade.—The most nourishing drink for the brain and nervous system, as well as for the general vitality, is bran water. It is not likely to become popular, as it costs little or nothing; but let any person whose brain is tired or is overworked or wearied from any employment that saps the vitality take a glass of bran water, either with or without the lemonade, and the result will be surprising. Owing to the great predominance of phosphorus in bran, the nervous system as well as vitality of body and brain are quickly nourished, and the eyes become bright and all weariness departs. You should get some small flouring mill to save you the bran; or it can be purchased of any grain dealer. One pint of bran in two quarts of water should be boiled five minutes, then strained through cheese cloth, and allowed to stand an hour or two in order to settle. Add ice; and, if you prefer, add lemons and sugar. Persons who are easily fatigued during the day should drink bran water occasionally. Shop girls, clerks, people of sedentary habits and care-worn mothers will become new beings under the influence of phosphorus taken in this way; while on the other hand any phosphates taken in medicinal drinks or liquid form sold as medicine will be found to be disorganized and therefore injurious to the health.

The digestive organs require that kind of food which creates energy and strength of action. We have known many persons having weak stomachs hardly capable of digesting anything stronger than rice, who have gradually acquired power by carefully training the stomach, and attending to the four cardinal points of health, to digest the most difficult food.

Food which contains the most nourishment is usually the least wholesome when taken alone. Waste matter is necessary every day in order to distend the stomach and intestines, and to produce an excitement of good digestion and a stimulant to the bowels to throw off their excretions.

The use of condiments, such as mustard, cloves, horse-radish, sauces, and pungent spices, has been proved to be injurious to the stomach, liver and especially to the heart; yet they are of no harm to a strong stomach if taken in very small quantities.

Meat ought not to be eaten by very young persons, as it often

causes nervous derangements, fits, and certain indiscretions in youth. The healthiest and purest lives come from those who do not eat meat before the age of fifteen.

Potatoes sliced thin and fried are indigestible; and, while delicious to the taste, they not only afford no real nourishment, but injure the processes of digestion as to other food. They also cause a disarrangement of the liver.

Cake clogs the stomach. All rich pastry is poison to the liver. Glucose, a perverted form of corn, is prevalent in beer and in other drinks, and especially in soft caramels and creams, and in syrups, jellies, and similar things. Although derived from a nutritious food, it is in a perverted shape, and to GLUCOSE may be attributed the rapid spread of BRIGHT'S DISEASE.

Trichinæ and tape worm cysts come from pork, raw meat and sausages. Bologna sausage, meat-cheese, and any cooked sausages which contain red meat should be avoided.

The aged need attention as to their food. Grandfather is getting old; the jolly good-natured face is not as bright as it used to be, though the old gentleman seems to be putting on more flesh, while his daily food consists mostly of buckwheat cakes and syrup, white bread and butter, sugar, rice and fat meats. His strength of mind and body have gone, and he drones about the house in a continual stupor. He needs a change of food; lean meat and fish, cracked wheat and potatoes, barley cakes, rye bread, or Southern corn cakes. Give him these and his mental vigor will come back again. Instead of sitting indoors all day he will be more active.

Maybe he is quite thin and lean, with pale blue flesh. He needs buckwheat cakes, molasses, fat meats, potatoes mashed in milk and well buttered, together with Northern corn, cracked wheat and fish, oatmeal porridge, and fruits every morning. Are grandfather and grandmother both living; and would you desire to have them with you for a great many years yet, hale and hearty, good-natured and vigorous, actively useful both to themselves and to those about them? You can make them happy, and make their lives such as we have described, by giving them proper food.

Give us a hearty, ruddy-cheeked person, full of health, and to whom neuralgia and rheumatism are entirely unknown, and let the average mother, or head of the kitchen, arrange the breakfasts for several weeks, consisting in chief of buckwheats and syrup, or

white flour cakes, butter biscuits, white bread, bacon, coffee, and the like—all heaters and all without brain or nerve foods—and the cheeks will grow pale and the health fade. Headaches, dull, stupid days; tired feelings and a disposition to lounge about and do nothing will surely follow, ending at last in neuralgia, and sometimes in rheumatism.

While not attempting at the present time to classify our members, for we could not do so without knowing more of their temperaments and conditions, we will lay down the following general rules. Do not fall into the error of supposing that these rules are all there are, or that the food described should be imperatively used.

First General Rule. *Milk.*—This is undoubtedly the simplest and most closely allied to nature of all means of sustaining the body. As soon as it is taken from the cow it should be instantly poured into glass jars that have been previously scalded, then sealed air-tight. This prevents the milk from absorbing the poisons which exist in every atmosphere. The scalding will kill the germs that may already be in the jar, otherwise disintegration would commence in the milk before being taken into the stomach.

Many persons claim that they are unable to drink milk. This indicates simply a diseased condition of the stomach, and needs to be remedied by our special treatment. An excellent way of drinking milk is to put lumps of ice in a glass, and over this pour enough milk to fill in between the pieces of ice and instantly drink the whole of it. The cream, of course, should be left upon the milk unless the patient is troubled with diseases of the kidneys, in which case no cream should be allowed to enter the stomach until the disease has been cured.

Second General Rule. *Cheese.*—This excellent article of food may be used as a complete substitute for milk, and requires the following things to be observed in its production and keeping: It should be made from pure milk and cream, taking the milk in the natural state; it should be mild, always fresh, and should be kept in as pure an atmosphere as possible. We confidently expect that in each town and city there will be a club who will elect an executive committee, to serve for a limited time, whose duty shall be to look personally after these matters for the benefit of the entire club.

THIRD GENERAL RULE. *Eggs.*—Eggs and milk alone have been known to sustain life for many years. It costs no more to get fresh, pure eggs than to get the kind ordinarily found in the markets. It may take a little more trouble, but the executive committee of your club will look after this for you, and as all of you in turn act on that committee, you will find the social pleasures to more than pay you for your trouble. Eggs obtain a bad odor or flavor from the impure food of which the hens are sure to get too much if they are not fed by the owners. For the purpose of obtaining the best eggs for the health, the hens should be fed upon good, wholesome food and pure water in the morning, and again at night, and then be allowed to pick up what they may during the day. Of course, the better way of preparing the eggs is to mix them with milk and cook them as lightly as possible.

FOURTH GENERAL RULE. *Apples.*—This excellent fruit should always be kept where it can be partaken of at any hour of the day, and an appetite for it should be cultivated. There are but few brands of apples which suit the taste of an individual. These should be ascertained and secured; the only requisite being that the apple should be fully ripe. As it is a good plan never to allow the stomach to be empty more than an hour at a time, and as the disease germs in the air are never absorbed by the stomach when it contains food, no better kind of light food could be taken than apples, crackers and cheese once every hour or so during the day.

FIFTH GENERAL RULE. *Fruit.*—Oranges which are very sweet are generally poisonous. So also, are oranges whose skin emits a stinging oil. This may be tested by placing the skin to the lips and bending it backwards so as to slightly bruise it. The thin-skinned, sour, or middling sweet oranges are the best. Splendid health results from taking only the juice (not the pulp) of six Florida or California oranges daily. Try this for one year, and see what bright eyes, clear brains and excellent health you will have. Bananas eaten in America are positively injurious under all circumstances, no matter how they are raised or how they are ripened. In their native country they are excellent as food. In this country they are nearly equal to poison, and commence disintegration of the body the moment they enter the stomach. No decayed fruit under any circumstances should ever be touched, even if the decay could be cut out, for the smallest speck of decay

permeates the entire fruit. Lemons are valuable, especially if taken without the aid of sugar. Raisins, if large and not decayed, and if they contain no worms, are a more powerful stimulant to the body than wine, and exhilarate the nervous system without any fear of intoxication. But as nearly all brands of raisins contain worms which are not visible to the naked eye, it would be well for the club in your town to borrow a microscope and investigate the condition of the raisins they use. Grapes are generally very good; some are not safe to take; for instance, the little Catawbas will poison a person. The Concords are the most common, easiest raised, and always perfectly safe, if the little fine dust of a bluish tint is on them. Never eat a grape where this is absent, for it indicates that the fruit may have been raised either in the shade or some unhealthy spot, or that they are stale. Grapes should always be on the bunch, and not split or open, for they quickly absorb the poisonous life in the atmosphere. The better way to eat them is to go out in the early morning and take them directly from the vines, or else eat them at home when they are not warm. Peaches, if not tart, are very good, but the large, course, yellow-fleshed peaches are too harsh. All pears are exceedingly beneficial if not decayed, or specked with decay. The well-known Bartlett pear is one of the most valuable aids to a good action of the kidneys. When eaten to excess, so that the body is crowded with them, they become very cleansing. Watermelons thrive best in malarial countries, and even in non-malarial countries absorb the low poisons that lurk near the ground. Not only is this the case, but watermelons also seriously injure the action of the liver, although most persons who have eaten heavily of this fruit and suffer ascribe the cause to something else. Tomatoes should be eaten sparingly, and generally avoided in soups or cans.

Sixth General Rule. *Nuts.*—All nuts, excepting the almond, contain an oil that acts as a poison upon the organs, some affecting the heart, some the liver and some the kidneys. The almond is very nutritious and fattening. It is probable that no injury could arise from eating them. Nuts, however, are so rich in phosphorus that a few should be eaten after each dinner and almonds are specially recommended.

Seventh General Rule. *Vegetables.*—Every kind of vegetable has its value, and is more to be preferred than meat. We

must remember that the strong horse, and ox and mule, all of which perform such wonderful feats of strength, get their great power from the common grains, and vegetables and grasses. Who ever heard of an ox, or a horse, or a mule eating meat? Persons who live mostly upon vegetables have the best health, the best nerves and the best complexion.

EIGHTH GENERAL RULE. *Red Pepper.*—The value of red pepper upon the liver cannot be fully understood until one has used it. We have never seen a case of malaria, or of intermittent fever, or of congestive chills, which could not be completely destroyed by this simple method. It is a well known fact that red pepper in very small doses given to hens, will prevent nearly all kinds of disease among them. The club of which you are a member should see that pure red pepper, ground into powder known as Cayenne pepper, is obtainable in your locality.

Ill health is caused by improper food and by an improper disposal of it after reaching the stomach; or by food which is in a bad condition when eaten. Pure digestion is not a species of decay, but on the other hand, it is dissolution without decay. The latter occurs by the natural law of death, and as little opportunity as possible should be given it to take place in the body. The whole secret of a long life seems to lie at the door of this fact, coupled with the generation of the Life Principle to sustain it. Hence, it may be seen that food should not be put into the stomach in a condition of decay or adulteration, so as to clog the system and hold the process of disintegration there.

THINK AS YOU EAT.

In closing this important chapter it is well to ask our members to think when they eat of *what* they are eating. By this time the nature of the food which you eat will be well known to you, and its uses understood.

What did you eat to-day?

Was it too much carbonaceous? Or nitrogenous? Or phosphatic? The first undoubtedly.

Now we will say that you have changed your diet and have been eating plenty of nitrates and phosphates. Still something is the matter: the food is too condensed. You need waste matter, and you are apt to regard carbonaceous food as waste; so be careful. Look at the "Table of Foods" and act accordingly.

CHAPTER XXVII.

(HEALTH DIVISION.)

PLAIN FACTS.

TO Truth's house there is a single door,
Which is Experience. He teaches best,
Who feels the hearts of all men in his breast,
And knows their strength or weakness through his own.
Bayard Taylor.

"A fact proced by fair experience, is greater than a thousand theories yet untested."—*Shaftesbury.*

PERHAPS this chapter is the most important one in the present volume. It presents a series of plain facts, many of which are recognized at a glance, and most of which are overlooked in daily life. We state nothing that we have not learned the truth of through the process of some experiment. The Ralston Club owes it s a duty to its members to correct many of the erroneous impres- ions that are afloat concerning the use of foods and drinks; and o do this we publish the following facts:

Tea.—When you die, you will either wear out by ossification, r be eaten up by bacteria, or lose your nervous vitality and so erish by heart failure or paralysis. If you will name any imme- iate cause of death (barring accident or violence) we will trace it uickly and directly to one of these three original causes. An nbalanced person is nervous; nervousness is an erratic action of he vitality, caused by improper food or lack of exercise; tea will alm the nerves and produce quietude by causing temporary aralysis; hence it affects life and leads to one of the causes of eath. Its earliest paralyzing effect is found upon the bladder and onnecting organs. Children and old people who drink tea are eculiarly weak in these organs. If tea must be taken it is safest n a full stomach. On an empty stomach it is very injurious.

Coffee.—This drink has its good and bad effects upon the ystem. To use plain language, we will call it a tanner or tough- ner of the tissues; that is, it prevents the breaking down of old ssues as fast as would happen ordinarily. For this reason coffee, taken in the morning with a large meal, by one who is to work ut of doors all day, will prove a valuable staying power. To a

poor man or laborer it acts as a reserve force, by giving him a longer use of his tissues. To one who is to remain indoors, or who eats but little food, it is a precursor of *soil-disease*, or the accumulation of dead animal matter in the body. This occurs because the toughened tissues, when loosened as they must be or death will ensue, are not readily thrown off. They make *soil-heaps* all through the body. See *soil-disease*, in this chapter. Another objection to coffee is its disorganization. See the next fact.

Effect of tea and coffee upon digestion. A German physiologist, Schultz-Schultzenstein, subjected chopped boiled eggs to artificial digestion with hydrochloric acid, adding in different cases pure water, tea and coffee. The percentage of albumen digested by the pure acid was 94, with the water 92, with the tea 66, and with the coffee 61. Thus the addition of pure water affected the digestion little, but the tea and coffee lessened it materially. In this experiment the egg was chopped into millimetre cubes. In a previous trial, in which the egg was not chopped so fine, the presence of tea and coffee was even more unfavorable.

Organized food.—As we have once before stated, no food should be taken into the stomach unless it has been organized in some vegetable. Meat of an animal that has eaten no meat is of vegetable origin; but meat of an animal that has eaten meat is partly deorganized. So vegetables are often deorganized by decay or burning. A raw peanut, if boiled, or a chestnut, if boiled, may be nutritious; and would be if cooked in any way that did not destroy its cells; but browning it is destructive of its food value. The same is true of browned flour, of browned grains, if the heat permeates them as in coffee. The latter is deorganized, and is therefore no longer a natural food. Of course, the browning of the outside of food, as in toasting or roasting, only deorganizes the outside. A potato browned clear through would cause stomach trouble.

Soil disease.—This is an accumulation of dead animal matter in the body or any part. It may be caused by one of three things: gross eating, lack of exercise, or interference with the tissues. When gross eating is the cause, and when the tissues have been toughened by coffee, tea or alcohol, the liver, the kidneys or the heart may be chiefly affected. As the tissues give us our life only by their own death, it is not well to toughen them so that

they will remain in the system after their destruction; yet tea, coffee and alcohol all do this. The dead carcasses of millions times millions of these tissues are piled up in the body; and they naturally seek to affiliate with some organ. The liver is the softest, and the most easily preyed upon. Out of every one hundred persons, ninety-nine have some enlargement or other disease of

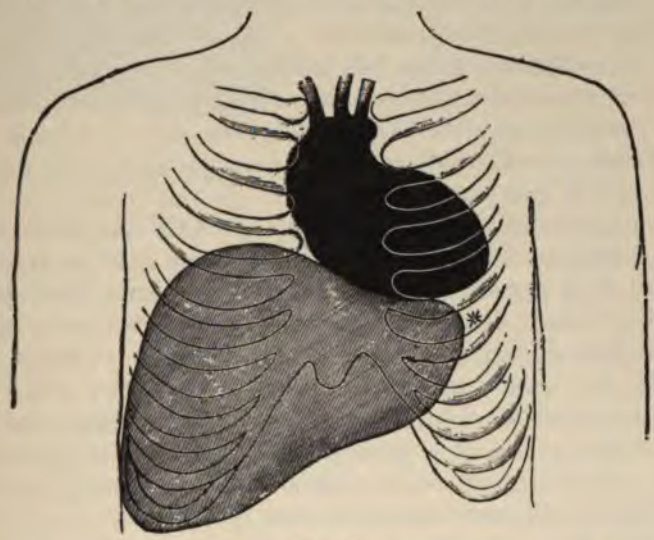


FIG. 21.
Enlargement of the liver. Due to gross eating; or the coffee, tea or alcohol habits.

of the liver. In *Figure 21* a displacement of the heart is shown as taken from an actual case, and common to many.

Detection of soil-disease.—We have made, in the last twenty-three years, many experiments in tracing the cause of *soil-disease.* There are three absolutely sure signs. The first is in the breath. Out of two thousand cases of strong coffee drinkers, every person without a single exception had a soil-disease breath. The dead animal matter could be detected by the odor of the breath; which is clearly distinguishable from that of decayed teeth. The second is the souring of milk on the stomach. The third is the morning appetite.

Sour stomach.—Nothing can sour in or out of the body unless bacteria are present. This is an absolutely ascertained fact. When bacteria get into the body they cannot live, or get a foot-

hold even, unless there is soil for them. Like other germs of their kingdom they thrive upon animal refuse; live and multiply; and then attack everything they can reach. In order to have sour stomach, belchings or eructations, two things are necessary: soil and germ-life. Without both, fermentation is impossible.

Milk.—Milk is the natural food, and the first food, of life. It is adapted to the human stomach, although cow's milk is slightly too strong for the infant. A healthy stomach will absorb milk as easily as a sponge will take water. The more milk one gets into the system, the less organic trouble there will be. The body needs it, and must have it. The cow, and all animals, male and female, as well as the human being, *create* milk out of the food eaten. This goes on daily. Even if you eat meat only, in an hour a stream of milk will be flowing toward the blood of the heart. Milk is the last condition of digestion, and the nearest to blood. Why not then use it and save the system so much labor? The experiment was tried on some persons a few years ago, of giving them mush with sugar and milk every morning for a month; then mush and sugar *without* the milk for a month. In the first month the health became better; in the last, when milk was omitted, sickness or debility followed in most every case. If your stomach cannot retain milk without its souring, you have soil-disease, and your breath will show it.

Morning appetite.—A person who does not have a natural craving for food on arising in the morning, has soil-disease; and the breath will be loaded with the odor of it. In a healthy person the appetite is keen. In the morning as soon as you are on your feet, the mouth should be free from taste, and the stomach should evince a strong hunger. Nature requires that the first meal should be the strongest. The body is in fact a furnace, whose fires are to burn all day. The habit of denying it fuel in the morning and giving it an overload at the end of the day when the fires are not required further, is in accord with the average way of dealing with this unfortunate human body.

Vegetarianism.—Let us look at this much vexed question. We eat to get blood. The blood requires nothing but blood. Milk is the step just before blood is made. Whatever you eat must turn to milk, before it makes blood. You have a very large milk duct in your body. If you drink pure fresh blood, as many physicians advise, it is absorbed into your own blood at once; so would

raw meat, if it had no fibrine; so would the broth of meat, the extract, or the soup. If you are after muscular strength, you cannot get it out of soup, or broth; for the fibrine is the muscle-builder. It is itself in a state of *soil-disease*, as it is composed of the tissues which make the disease. For excessive strength barley stands at the head of all foods, whether meat or grains; next come the preferred grains such as Southern corn, hominy, whole wheat, oat-porridge, all fifty times bettter muscle makers than meat fibrine. For brain and nerve nourishers, we are compelled to admit that beef extract, free from the fibers of meat, is by far the best; but beans are second, then the preferred grains.



FIG. 22.
The tissues of meat, containing only fibrine.

Meat.—Shall we discard meat, and become vegetarians? No; not, at least, until we know what we are doing. Meat, being flesh, is a sure food. If you discard it for a diet that will not take its place, sickness will follow. If you were to live on vegetables, your blood would turn to chills. If you took to grains, not knowing their value as food, you would have neuralgia and headaches. Meat is best supplanted by whole wheat, barley, corn, cheese and eggs; if any one of these is aided by potatoes, fruits, vegetables, milk and the lighter grains. The fact that meat is injurious should not drive us to a greater danger.

Influences of meat.—We do not think human muscles should be built of meat fibers; but, if meat can be cooked so as to extract all the elements of the fibers, except their almost white substance, the elements so removed become a perfect food, except for muscle-making. Potatoes alone may supply the latter; but many grains, and even leaves and grasses, will do it. See what enormous muscles the horse and ox get from grass! Our reasons why meat fibers should not be used to build human muscles are as follows: first, they are not necessary, as grains and vegetables can build better muscles; second, meat fibers are dangerous to the stomach, having caused death in many cases of convalescing patients; third, meat fibers are hard to digest, even a day's boiling will merely scatter them, not dissolve them; fourth, meat fibers

hold to the last a lot of old age insoluble salts, and calcareous matter; fifth, the salts are insoluble phosphates, are not good for man, and, when freed, produce an erratic nerve action. This causes convulsions in children. Meat juice can do no harm to the young, if it is cooked; but meat fibers have caused convulsions in even kittens and pups, animals designed by nature to eat meat. The faults of young men, the morbid cravings of appetite and passions, and the brutal animalism of humanity are, without the slightest doubt, due to fibers in meat or to uncooked blood in flesh. To sum up, we recommend: that meat be well cooked; that all but the fibers be eaten; and that muscles be built from potatoes and the preferred grains.

Fats.—Most certainly the body needs fats; but, in milk, it is ready for the blood. Yet fats come directly from vegetation; the richest butter is made from June grasses, or winter feeding of grain. Fat meats are nearly free from the insoluble-fibres, and are productive of almost no injury.

What about Pork?—There are two principles involved: first, flesh is the direct result of the food eaten; second, flesh bears the nature of the animal from which it comes. Lamb is a clean meat and produces clean human blood; beef makes far more vigorous blood; pork makes dirty blood, dirty skin, dirty natures. Our disposition comes from the food we eat. The king of small birds* is able to whip the larger ones, simply because his temper comes from the hornets on which he feeds. An animal fed on grains is less savage than if he were fed on flesh. A man or woman cannot eat hog without absorbing a part of the hog nature. But this part has little to do with health. Swine eat and get fermented food, and all fermentation is deorganization and unnatural. Flesh made from it is bulky and a source of blood-disorders.

A party of experimenters some years ago tried the use of meat without the fibers together with the preferred grains and some milk daily; while another party used plenty of pork and whole meat. At the end of six months, the first party were, without exception, in much better health than ever before, many having become cured of certain troubles; while the second party were not in good health, the blood and skin being full of disease. The

*The king-bird. "It is the smartest little bird in New England. Even the hawk, which is such a terror to other birds, seems to be a source of amusement to the king-bird."

experiment has been made since; and you may easily test its value as a lesson on health. Sores, ulcers, tumors, cancers, and the like, are species of bacterial fermentation; and, under the microscope, show bacteria and animal soil, of which meat fibers form a great part.

Fat pork.—The microscope and many well attested experiments show clearly that fat pork, when white and clean, is not the same as lean pork. The fat of ham, or of salt pork, or of fresh pork is very nearly a deposit of pure grease, and contains no dangerous fibers. It is to lean pork what butter is to the meat of the cow, an extract of grease. We are not advocating the fat of pork or the use of lard; we are simply stating that they are free from any dangers in their use; and they are as different from lean pork as white is from black or a rose from the thorn, although both originate together. Colored beans, the red beans preferred, when cooked in fat pork, are the best food to supply iron to the blood and phosphorus to the brain and nerves. We simply state these as facts.

Salted meats.—Salt is a great extractor of nutrition from meat. That is why we eat it on meat. But put it in a barrel and let it make a nice brine, and in a short time the meat will have lost nearly all its nutrition. So easily is this proved that a simple analysis of the brine water will show that the nutrition of the lean meat has been drawn out of it by the salt. The brine is not eaten; it is thrown away. The meat that remains is just as nutritious as the mummy-flesh of Egypt; except that the fat has held its own and is rich in nutrition of its kind.

Scurvy and Sores.—To the use of ham, corned-beef, and similar preservations, the scurvy of sailors and familiar complaints of soldiers are entirely due. Corned-beef and pork, by their fibers, have made many a grave.

Monotony.—No matter how good the food may be, the constant use of one kind, or of one course, is not desirable. For variations, see the chapter on Ralston Day.

Relish.—Undoubtedly relish is a guide, but it must be the relish of the whole substance, not the surface. Potatoes fried thin are pleasant to the taste, but the pleasure comes from the fat in which they are fried. Fry them without the fat and they are not liked. We have seen dogs and cats refuse bread; but as soon as it was dipped in gravy, they would eat it. We then dipped sawdust

in gravy, and afterwards pieces of pine wood, and they ate them eagerly. A child who loves candy will swallow sugar-coated pills, because of their relish. Remember that the surface of a thing determines the taste of it; and do not be misled by a false relish.

Digestion.—The elements of the body are supplied in three general kinds of food: fibrine, albumen and starches. Fibrine from meat causes nervous derangement, clogs the system, leads to organic trouble and soil-disease. Unless you breathe deeply, and exercise in the open air, it is well to avoid it. Albumen (in eggs and flesh more properly spelled albumin) is interchangeable in its results with milk, and is largely present in all blood. It is digested in the first stomach. Starches are forms of sugar, and are *not* digested in the first stomach; but pass on readily to be utilized, *provided they come to the stomach in solution.* All bread is starch food. All starch food should be salivated in the mouth, and there made soluble. If this is not done, the stomach will be clogged and seriously injured by *lumps* of bread or cake dropped into it. So true is this great fact that much stomach trouble may be averted by masticating such foods thoroughly before swallowing. An animal depends upon the mouth for the chief part of its digestion; a cat or dog will chew bread, and swallow meat in whole chunks. It is perfectly safe for a person to swallow large pieces of meat whole; for the stomach attends to tearing them to pieces. In fact the fibrine causes less trouble if the stomach tears it to pieces. Of course we do not recommend such a way of eating. We state merely the facts of nature.

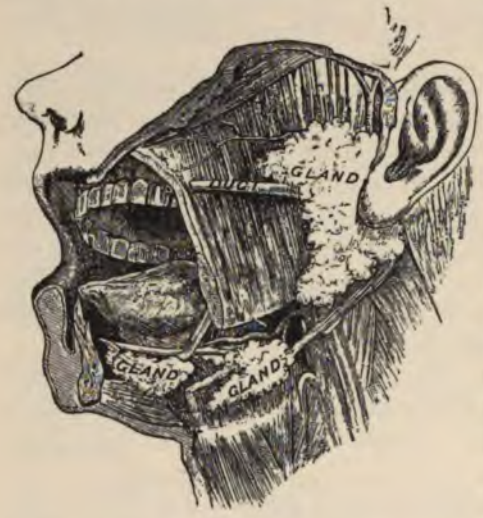


FIG. 23.

The glands of the human face, which furnish saliva and the means of digesting bread, grains and sugars.

Health from Eating.—Unless bacteria have obtained pos-

session of your body or some organ, you may regulate every species of sickness by the food you eat and the exercise you take. Until the stomach will digest fresh milk, health is an utter impossibility. The majority of people cannot take milk, as it sours on the stomach. To take lime or other things with milk is both unnatural and fruitless. We do not insist upon milk being taken as a food, but as a test; if it sours you may rest assured that bacteria and animal soil are present and around the vital organs. This test is of the greatest importance.

How people go into a decline.—The story is quickly told. There is no appetite on arising; due to *soil-disease.* Instead of a good breakfast, coffee is given as a stimulant, "because without it sickness would follow." No exercise is taken, "as not enough has been eaten to afford strength." The coffee, or the stimulant, or the meat, will increase the soil-disease, as that is the chief function; the lack of exercise increases the soil-disease; the soil-disease destroys the appetite. A person who will not eat a hearty meal in the morning cannot keep well.

The Cure.—The only way to cure the soil-disease is to avoid taking stimulants until thoroughly well. Let coffee and tea alone. Let meat fibres alone. They all make dead animal soil and keep it in the body. The next step is to starve at night and exercise. Eat twice a day; at morning and at noon; and, perhaps, as late as three in the afternoon. Get fresh air; get glame and exercise. As soon as the appetite craves a hearty breakfast without coffee, then resume the regular meals. The body needs fuel *before* the day's activities, not *after* them.

Struck by lightning.—Glame, or the glow of health, is vital-electricity. When it is at a low ebb, the functions of the body are depressed, and the system seems all tired out. It is at this time that the germs of disease make great progress, while food stagnates. The appetite is flat, having no keenness. Bacteria make inroads into all the organs and flesh, simply because the vitality of disease is greater than that of the organic tissue of the healthy body. Experiments with glame prove valuable, and show us that these conditions may be reversed. When the health-tissue is surcharged with electrical vitality, the germs of disease are slain. The current of glame may be changed into a self-generated magnetic volume, which will destroy disease germs, just as animal life is destroyed by lightning.

CHAPTER XXVIII.

(THIRD POINT OF HEALTH.)

PHILOSOPHY OF EXERCISE.

THEN here's to the oak, the brave old oak
Who stands in his pride alone;
And still flourish he, a hale green tree,
When a hundred years are gone,
H. F. Chorley.

"How many people there are who never enjoy their work! They are dead but unburied."—*Shaftesbury.*

A MAN wagered that he could lie in bed a week without any material change in his health. Upon arising he found that he had not strength sufficient to enable him to stand on his feet. Muscles, bones, tissues, nerves and even the blood had been vitiated, and were remarkably weaker. He could not understand why absolute stillness should not rest a man, instead of destroying his strength. Another man carried his arm in a sling for three months to see what would happen to it. The muscles and skin shrivelled, and the flesh was flabby and sickly. The bone of the arm became stiff as though all the vital spring had departed from it.

People who do not exercise sufficiently have flabby flesh, soft and sickly muscles, and their bones are dry as chalk, and are easily broken in a fall. On the other hand, if sufficient exercise is taken, the bones are full of sap and have a spring or flexibility that will resist a fracture. Such a person is generally safe against disease. Persons once in health ought never to be ill, if general attention is paid to the Four Cardinal Points of Health; and persons in Class Two should obtain good health by following the course prescribed in volumes two and three of this club; after which they may always remain in Class One. It is only a weakened person who is attacked by contagious diseases, or epidemics such as La Grippe.

We will lay down the great law of exercise which is as follows:

RALSTON LAW OF EXERCISE.

Nutrition is drawn into any part of the body in proportion to the amount of movement of that part.

This rule is subject to two limitations:

1. The nutrition can come only from proper food.
2. The movement must not be excessive.

Food, however nutritious it may be, will not become a part of the active, vital organism, until it is drawn to some portion of the body by exercise, and that part receives it as nutrition. Much valuable food in lazy people passes away in the excretions or becomes effete in the system. Such persons have bad breaths and carry a semi-corpse about.

If you are ill, you will find it necessary to become a complete member, and as such you will be benefited by the Massage cure, and the Swedish movements, which are given in Vol. III, together with the full course of Physical Culture.

Exercise and movements have for generations been a part of all methods of aiding the physicians to restore health in the patient. To establish and maintain two great forces is the main object of all the operations of the human system. These are the *mechanical* and *nervous* forces.

To improve these capabilities, and to train them to their proper use is, in short, to put an individual in possession of himself. Ill health is evidence of loss of such control; medical efforts are merely endeavors to restore this control.

According to Draper, the water taken into the system of a man weighing 140 pounds, in the course of twenty-four hours, amounts to 4.1 lbs.; the dry food, 2.25 lbs.; the oxygen. 2.19 lbs.; the whole amounting to about eight and a half pounds of material every day, furnished the system to sustain its powers. A proportionate amount, we discover, is discharged from the body in the same time, there being no increase of its weight. But in the meantime these materials have become greatly changed in consequence of chemical combinations with other. About a pound and a half of water has been produced, half a pound of carbon has been dismissed through the lungs, and great varieties of organic and earthy salts have been concocted in the system, and drained off by the kidneys. To convey oxygen and nutriment to the changing structures, about twenty-five pounds of blood have been kept in unceasing circulation through all, even to the minutest, channels of the body; and about twenty-one pounds of solvent juices have been poured into the digestive canal to effect the solution of the food, to be again absorbed into the blood.

The plan of Nature is evident; man must move daily, not as a drudge, but as a being of pride and beauty. The human form should not toil in unremitting menial labor; but must perform the strong and the light duties of work in order to balance and stimulate muscular growth, and keep the blood moving vigorously. Work is noble; but to make it drudgery is base. There is no labor so low that a nobleman cannot perform it. Abraham Lincoln and his wife, in a humble home, performing all the duties of life with no servant excepting their own hands of flesh, were not degraded by honest toil. Laziness destroys the pith of men and women and grows on people. If you once submit to it, it is hard to arouse yourself from its lassitude.

By way of review let us state that—

1. Nutrition to the body can only come through the activity of the body.

2. Food attracted to any part of the body by exercise, gives health and vigor to that part.

3. Food, no matter how nutritious it may be in its elements, is not so easily drawn into the organic life of the system, or "assimilated," unless muscular activity is going on. Much of the best food, not being assimilated, is lost as waste.

4. Assimilated food, after having served its purpose, becomes effete; and such effete matter should be thrown off by exercise and the eating of fruit.

5. The strength of the muscle is in its own fibers; these assimilate nutrition only when excited by exercise; when idle they waste away as seen in *Figure 24.*



FIG. 24.

Wasting away of muscular fibers in the midst of muscular tissue, resulting in a breaking up of the muscles; due to lack of exercise. The above is an exact condition, except that the fibers are magnified.

CHAPTER XXIX.

(HEALTH DIVISION.)

A CODE OF PRACTICE.

LIFE, unexplored, is hope's perpetual blaze—
When past, one long, involved, and darksome maze:
But, that some mighty power controls the whole,
A secret intuition tells the soul.

Winter.

"We rust and decay in proportion as we allow the machinery of the body to remain idle."—*Shaftesbury.*

MEN and women who are not in a position to devote a specified amount of time daily to the full exercise of the body, will be pleased to have us furnish them with a code of practice which shall contain the simplest possible movements, and yet be effective in serving the demands of health. Such is the purpose of the present chapter. In place of a complete system (for which there could be no room in a book of this kind), we now offer the present code of practice. It is simple and without elaboration; and is not in any sense a part of the regular system of the book of Complete Membership.

The principles should not be lost sight of. It is a fact that all parts of the body commence to decay when not exercised sufficiently; but it is equally true that over-exercise will destroy, by force, the supporting tissue of the bones and muscles. Violence is at all times to be avoided. The great athletes all break down before they reach the prime of life. This fact should not make us afraid of exercise, for on the other hand, the bones become as dry as chalk and very brittle when not used and exercised sufficiently; so with the muscles and other parts of the body.

When the body is in health the bones are not the dry, dead, blanched things they seem to be, but are moist, living, pinkish structures, covered with a tough membrane, while the hollow is filled with marrow, rich in fat and full of blood vessels. Let these vessels become closed and the bone soon dries. Exercise alone can keep the blood circulating through the bones. If a person fails to exercise, the nutrition will be cut off, and the bones become so dry that they are likely to break on the slightest fall.

Every bone in the body should be given some test of its strength daily.

The first exercise to be performed is to learn to stand on the tips of the toes and to keep in good balance. This is of course quite difficult, but its difficulty is the main charm of its success. We wish now to add to the difficulty by having you endeavor to stand on the tip of one foot; by the tip we mean the extremes of the toes. When this can be done easily, make an effort to rise, while counting five slowly, on the tips of the feet; then take each foot in turn. This is almost impossible to a nervous person, but its very difficulty adds to the glow of pleasure when it is accomplished, and keeps the attention of the person on the exercise. We hold that exercise done mechanically never produces the effects that are desired. For people, however sedentary they may be in their habits, to walk when they do not feel like it or do not take an interest in walking, is only to add to their weariness. Exercise should be desired and liked in order to be exhilarating.



FIG. 25.
A dry bone; due to lack of exercise.

The second exercise is to place the right arm in front of the body, and try to clinch the fist as tightly as possible without moving the arm; then try this with both arms in turn. Endeavor to put all the will-power that you possess into the fists, for here lies the greatest physical expression of the body.

The third exercise is to bring the fists back to the chest with the greatest rapidity, while keeping them clinched with will-energy. Try to make the motion so rapid that the eye cannot detect the passing of the arm through the air. It is well known that those who practice legerdemain, or sleight of hand, deceive their audiences by the wonderful rapidity with which they can make the hand pass through the air. So we can all obtain that same speed by sufficient practice; and we challenge any person to invent any more pleasant or exhilarating exercise than this. Its effect on the health is very

marked and speedy. All the good results, however, will be lost in the hands of a person who does not observe the precaution to keep the fists tightly clinched with all the will-power possible, while the arms are being moved with this great rapidity.

The fourth exercise involves the whole body. Take a standing position and lower the body so that the heels are nearly or quite touched by the hips. Rise from this as slowly as possible. Repeat for a number of weeks until the limbs are made very strong; then try to rise slowly, but with a little more will-power each time, so that the tendency of the body on coming up is to jump from the floor about an inch or so. Do not jump, as this is too violent. The rise must be steady and full of energy. Smoothness is better than a jerky leap. All jerky motions are injurious to good health and good nerves; in fact, it is well urged that the breaking down of the nervous system, which is so common with all athletes sooner or later, is due directly to the bad habit of making so many jerky motions. This is the fault of all gymnasiums. The true principle is that great will-power and strong, steady energy should accompany all practice, without jerky movements. Mere rapidity, as we have shown, is not jerkiness.

The fifth exercise is of the lungs. When we are born we commence to breathe, and do not cease until we die. Life is not only dependent upon the air we breathe, but our health is directly affected by the amount of oxygen we inhale. In sleep nine persons out of ten inhale through the mouth. In waking hours nearly all persons inhale through the mouth while catching breath during conversation; while a majority who do not have catarrh keep the mouth shut when not conversing.



FIG. 26.
The great nasal chamber.

Figure 26 shows the kind provision of Nature for the protection of the lungs and throat, and the prevention of catarrh, consumption, bronchitis, sore throat, and inflamed tonsils. This chamber is above the mouth, the lower bone of the picture representing the roof of the mouth, or the

sounding board of the voice. The nasal chamber is just above this mouth roof, and its condition determines the nature of the singing or speaking voice. Any mucus collected in the nasal chamber will destroy the vocal resonance, as, for instance, if you should try to say "My Mary, come home," it would sound like "By Bary, cub hobe."

Mouth inhalations are dangerous to the health for four reasons: 1. They chill the throat and colds result; 2. They dry the throat and irritation results; 3. They carry dust into the throat and lungs, and irritation and disease result. 4. They carry animal and vegetable life into the system, and poison to the blood, and contagious diseases result. How about the nose? Well, there are spongy filters in the nasal chambers which catch all the dust and neutralize all poisons, furnish moisture, and prevent the direct contact of cold air against the throat. We have experimented in thousands of cases, and we are sure that persons who know nothing of the importance of nose-breathing, are ignorant of the first great step toward health, and the avoidance of colds in the head, and throat and lung troubles. If the stomach is not empty and the person takes no breath through the mouth, it is perfectly safe to enter any room where another is ill with a contagious disease. The following exercises will not develop the lungs but will keep them in good health:

1. Inhale as deeply and as long as possible.
2. Exhale as deeply and as long as possible.
3. Walk five steps while holding the lungs as full of air as possible.
4. Walk five steps while the lungs are absolutely empty.

Rest at least a minute between each exercise. Do not practice the above at the time of practicing in GLAME.

Catarrh is due solely to bacteria and animal soil, and is caused by mouth inhalations. We do not pretend to cure it in the present Volume, as the purpose of the General Membership is not to deal with specific cures; but every case of catarrh, except where the bones have been rotted, may be completely cured by the natural process stated in the book of Complete Membership. We have cured thousands, and have yet to see the first failure.

The sixth exercise is of the skin. This is not Massage, that vast system of movements which has caused so many persons to arise as it were from the grave in the full restoration of health.

As to that we will have more to say; but at this place our subject is more superficial.

The Skin. What is it for? To encase the body merely. But it has life, and is filled with thousands of avenues of intercommunication.

Activity of the Skin.—Stagnation is the first cause of decay, and the first step in it. Moving air purifies itself. Plants do not do so well in a room of still air, even if a new quantity of fresh air is let in every hour. Exercise in still air, however pure, is not as health-giving as in moving air. Still water alone becomes stagnant and impure. Moving water purifies itself. A quiet, inactive skin becomes stagnant and putrid. The pores become blocked and filled with dead matter of the foulest character in many cases.

Cleansing is not sufficient. To be sure cleansing *removes* the debris already on hand, but does not give activity to the skin. The two should be combined. The skin is a covering of leather, tough, thick and capable of renewing itself. It should be kept soft, firm, clean and active. If these four things are observed the skin will last over nine hundred years.

1. **How to keep the Skin Soft.**—Activity is one of the best methods. This will be explained under that head. Combine activity with any lubricant, such as sweet oil; knead it thoroughly into the skin for a few minutes every day, and the result will be purity of surface and softness. The complexion will improve wonderfully. The oil should be completely eradicated by the use of soap and hot water, followed by a dash of cold water over the skin.

2. **How to keep the Skin Firm.**—Activity is one of the best methods to accomplish this; cold water is also necessary, and generally should be preceded by hot water. A slight sudden dash of cold water on a hot skin produces a contrast which causes the skin to contract and solidify without losing its softness. This is excellent for skin diseases, and will ensure a good complexion.

3. **How to keep the Skin Clean.**—See the chapter on bathing.

4. **How to keep the Skin Active.**—This should be attended to daily as a means of exercise of the highest importance. The two following modes of exercising the skin are very pleasant and exhilarating: Place the palm of the hand flatly and firmly on the

surface, and move the hand alternately in four directions, right, left, up and down. Do this on every part of the scalp, forehead, face, neck, shoulders, arms, chest, back, sides, abdomen, legs and feet, in fact the entire body. This method starts into new life all the ligaments, tissues, nerves and blood vessels leading to the skin and in it. Do not bruise or pinch the skin under any circumstances, or irritate it. When the entire body has been thus treated, the next mode of exercising the flesh is to knead it. This is done by taking the skin in the hands between the thick of the thumb and the fingers, and gathering up as much of the flesh as possible, without pinching it—as to produce any irritation of the skin is to invite to the surface the poisonous humors which would not otherwise have been excited into life, and which will pass off in other directions. This mode of exercising the flesh is one of the most healthful means of keeping it active; and activity is a sure way of preserving the life of the skin. The effect on the complexion is quite remarkable. We have seen some of the worst complexions that could be found anywhere made completely new by this and the other modes of treating it suggested in this book. The next chapter on cleansing the skin will aid in the results which we are seeking in this.

Frequent rests are more valuable than long ones. A minute's exercise followed by a minute's rest and continued for a half hour or longer would give many times greater results than the omission of rest or the taking of longer periods in the midst of practice.

Sleep is certainly a very important theme for our discussion. It is an established fact that as soon as the sun passes its meridian at noon time, its vitalizing influences are being withdrawn. This withdrawing is not marked for several hours, and it is not until the sun is low in the western sky that the flowers and cattle, and all life, both vegetable and animal—excepting man—withdraw from the activities of the day and prepare for slumber. Three hours sleep before midnight is equal to six hours after. Too much sleep in the morning deadens the nerves, because it is contrary to the vitalizing influences of the existence we are passing through. Persons who sleep late in the morning are thick-headed. Too much sleep after midnight is the cause.

The seventh exercise is of the hair. We present the picture of a single hair, in *Figure 27*. The root is seen, deep down in



FIG. 27.
A single root of hair highly magnified.

the skin. It is a wonderful little life in itself. It may be pulled out and lost; or it may be cut and made stronger. Frequent trimming is its exercise, even if but a tiny bit of the end is taken off. The scalp needs combing twice a day, with a fine comb, or brush; but it should never be irritated. The hair is an absorber of electrical vitality, if it is kept clean and dry. The many thousands exert a combined influence, each acting like a lightning rod and gathering magnetism for the brain and nervous system. In men the hair should be at least two inches long; if shorter, the brain is weakened. In women it should be of womanly length, not short. The hair is a nest of dust collected from the atmosphere; and of animal-soil oozing out from within. *Figure 28* shows a heap of this soil at the surface of the skin, and clinging to the hair itself. The animal refuse matter soon becomes rancid, and the hair has a very bad odor. This could be easily prevented by brushing or combing the soil away twice daily.



FIG. 28.
A single root of neglected hair, with animal-soil on the skin.

The teeth need attention five times a day: first on arising, second after breakfast, third after the noon meal, fourth after the evening meal, and fifth before retiring. If you neglect them, we will promise to find tartar adhering to their enamel, and in this tartar we promise to find for you, under the microscope, a number of living germs, crawling around each tooth. They are often diptheria germs; and, when they have multiplied, they get into the throat.

CHAPTER XXX.

(HEALTH DIVISION.)

THE RALSTON GENERAL BATH.

AH! What avail the largest gifts of Heaven,
When drooping health and spirits go amiss?
How tasteless then whatever can be given!
Health is the vital principle of bliss.
Thomson.

"If cleanliness is next to Godliness, a thorough bath is practical goodness."—*Shaftesbury.*

IT is a lamentable fact that very few persons know how to bathe correctly. There are many books that give advice as to the necessity of bathing, and some add a few hints; but we will be the first to deal with the subject in a thorough manner, and at the same time correct some of the popular notions as to the effect of bathing. We will not lose sight of the fact that the accumulation of dead matter on the surface of the body causes a rapid decay of the skin, and prepares it for the eruptions that are sure to follow. In the middle ages the people did not bathe at all, and skin diseases of all kinds, as well as plagues and epidemics, were rampant. In proportion as the people bathe they have good complexions and clear skins. The one law of death is only the law of disintegration. Stagnation causes the latter, and that is why we die at all.

King Humbert of Italy, travelling with a duke, stopped at a peasant's house. The duke objected to the odor of the peasant when taking his seat at the table by his side. The king said: "I will smell as bad if I do not bathe for four days." To prove it, the king omitted his bath for that length of time, and the duke said: "Your majesty was right." The animal-soil oozes out at the pores in a thick gummy mass and sticks to the skin. Being like glue, it attracts the dust from without; and the two form a covering which is most unhealthy. It is dangerous to fill up the pores; as it drives all the refuse matter back in the blood. Varnish the skin all over the body, and you will die in a few hours. Yet soil acts somewhat like a coat of varnish.

The odor is not noticeable to you, but everybody who comes near you finds that you "smell sour." The animal-soil has fer-

mented, and is getting rotten. No wonder the lack of bathing leads to skin diseases! This soil is rankest under the armpits, between the shoulder blades, in the middle of the body, and at the feet. These four places should be wet daily, either in the morning or at night, and then rubbed very dry and very hard with a towel.

There are three kinds of Ralston General Baths. The first is with cold water, the second with warm water, the third with hot water. A Ralston Bath is peculiar, and its distinctive features are natural, and may be easily learned. The three principles are: cleanliness, pleasure and safety. As there are tests of the presence of soil-disease *within* (foul breath, lack of morning appetite and sour stomach); so there is one test of soil-disease *without*, and that is at the feet. All life, or all living, consists of the breaking down of tissues in exchange for their vitality. Freshly destroyed tissues are not disagreeable; they are the same as the fibers of fresh meat. The breath of a healthy person has not the slightest unpleasant smell, for its carbon dioxide is odorless. Freshly deposited soil on the skin is not poisonous. The old experiment of breathing from healthy lungs into a glass jar, proves that no odor is present until the tissues in the air die, ferment and rot. This would be soil-disease if such decay took place in the body or on the skin. Be careful that it does not. If you wish to know how soon a pure exhalation decays, try the jar experiment. In just the same time the skin-soil decays. The test is at the feet. Their odor is a key to the entire body. They should be as sweet to the smell as the cleanly face. The time to bathe is the time when the odor of the feet is not pure.

The cold bath is a means of pleasure to one who can endure it. Although sudden shocks of cold water have led to miraculous cures and introduced the new system of water curing, yet the fact remains that such shocks are dangerous to weak constitutions. We recommend, if you wish to use cold water, to gradually acquire the power to endure it, by reducing its temperature little by little.

The warm bath is valuable. Its temperature should begin at 98 degrees, in a room at 70 degrees. It should end with cool water.

The hot bath is very exhausting, but very cleansing. Hot water destroys soil-matter and certain species of bacteria. All

bathing to be *safe* must proceed as follows. If you are cold, remove only the final clothing about the neck and let the rest remain, although it may get wet. Take a sponge or cloth and use water as hot as you can endure it, all around the face and neck; then make a soap foam around the neck and face; rinse in warm water; dip the sponge or cloth in cold water, get all traces of soap off, rinse again in cold water; instantly wipe dry, not by rubbing but by patting with a dry towel. The true Ralston bath requires you to do this before you wash or wet the chest, or any other part of the body.

Test of Ralstonism.—To prove the Ralston idea, proceed with the *chest* and shoulders only, in the same way. As soon as the use of the water has passed from hot to the warm and then to the cold, and the chest has been wiped *perfectly dry*, you will be able to undress, for the body will be all aglow. If you have been nude all the time, you will notice, as soon as the chest is dry, a glow of warmth travelling over the whole body, making it possible to endure the chill of a cold room. You should then bathe the abdomen, and wipe dry; then the limbs and wipe dry; then the feet; always ending in cold water. The limbs may be dried by rubbing with a towel, but not the chest, neck or face.

How often? A daily bath is recommended; but the use of hot water is weakening. The warm bath is of blood temperature, and therefore not weakening. A good Ralstonite will bathe the whole body twice a week; and the feet, middle, arm-pits and back every day.

Clothing.—It is useless to state some facts, as they lead to no good results. If we should advise a daily wetting and dry-wiping of the entire body, requiring about five minutes, and a daily change of underclothing, few if any of our members would do these things. Dead animal soil is found clinging to the underclothing; and it is worn for days in that condition. Health does not demand, but is promoted, by a daily change of underwear. The expense and trouble forbid the adoption of such a rule. Yet, if possible, try a change twice a week. What shall we say of the thousands who do not even change once a week, and whose periods of bathing are epochs in their careers? The underclothing of day could be laid aside at night, and that of night laid aside by day. The clothing worn next the skin should be changed over night, even if worn again without washing.

CHAPTER XXXI.

(FOURTH POINT OF HEALTH.)

CULTIVATION OF CHEERFULNESS.

WHAT then remains, but well our power to use,
And keep good-humor still, whate'er we lose?
And trust me, dear, good-humor can prevail,
When airs, and flights, and screams, and scolding fail.
Pope.

"Cheerfulness is flexible; it may be cultivated to the highest degree."—*Shaftesbury.*

ONE of the great American papers, in a leading editorial in 1893, gave utterance to the following views, which are published in full: "It is remarkable that a man 82 years of age should be at the head of the English government, and that he should be able to bear the strain of taking the chief part in the election which brought him there. Mr. Gladstone seems to defy all expectations, but the surprise is taken away when one finds out that his health has a substantial basis in three facts—a sound constitution whose integrity he has never violated, a devoted wife who saves him from worry, and a first-class physician who regulates his living and sees to it that he does not go beyond the limits of what he can safely do. In exercise, in rest, in diet, and in sleep every effort is made to secure for him the best possible conditions. Only in this way could his life be maintained at its present vigor. He is a fine example of what can be achieved when the foundation of life and usefulness is laid in physical health. Mr. Gladstone is a standing witness of what a man can do who obeys the laws of his physical existence as carefully as all men ought to obey the laws of God. He may hope to live, under present arrangements, until his physical system is entirely worn out. The late Dr. James Freeman Clarke was an instance of what a man can accomplish who pursues a similar course. He was born four months later than Mr. Gladstone, and might have been living today if an accident had not broken him up. He was remarkably busy down into old age, and was always remarkably well. When asked one day how he could keep up the strain in his old age, he immediately said: 'I never worry; I take all the sleep I need; I am always regular in my

habits; and I maintain a cheerful disposition.' By these four rules he lived, and it is evident that Mr. Gladstone also still lives by following practically the same plan." Dr. Clarke had four rules by which he lived: the first "I never worry," and the last "I maintain a cheerful disposition." These are one and the same, and the *alpha* and *omega* of his life were founded on cheerfulness.

What is this one great factor of good health and longevity, and whence comes it? Is it light-heartedness? No, for that is often an illogical good nature. Is it pleasure? Not necessarily, for that is the lot of those who are fortunately situated, and such is not the case with all of us at all times. A great misconception of cheerfulness occurs when one *tries* to look pleasant, to smile, to be jolly, to be even flippant. Others are counted cheerful who are full of mirth; but experience shows that "comical geniuses" have their reverses, and the funny man of today is the despondent man of tomorrow. True cheerfulness is of three kinds:

1.—Plain contentment.

2.—Happy contentment.

3.—Happiness.

These are degrees of each other, and we will discuss them in their order; but first we would lead our reader and member solemnly and sacredly into a more profound consideration of that foundation of true cheerfulness which must be laid in the depths of every life, known as Ethical Culture; or the One Hundred Points of Character, the sixtieth degree book of the Ralston Club. A structure cannot rest upon air, and here we have the grandest structure of our earthly existence. To be contented or cheerful upon nothing is a false hope; it cannot be.

Plain contentment is the first or lower stratum of cheerfulness. It may abound in tears or smiles, have its ups and downs, its todays and tomorrows; but it holds the even tenor of its way, like a rope of gold amidst a rift of clouds, leading us ever upward, and binding the soul of today with the God of tomorrow.

Happy contentment is the middle stratum of cheerfulness. In it we find some of the sweetness of life, and the now budding graces of heart and mind. It is the richer and better fruit in the ripening of our character.

Happiness is peace and joy found only in the *citadel* of character. It comes always and surely to those who seek it; and with it we learn that disease is a sin and poverty unnecessary.

Friends tell us that cheerfulness is the source of health and happiness; and therefore we are advised to be cheerful. It is preached from the pulpit, fulminated from the press and drawn from the lives and sayings of all successful characters: BE CHEERFUL. But how? Can a person sit down and summon a certain amount of this essence of health and happiness at will? No, cheerfulness must grow, and it requires time. The fruit is either plain contentment, happy contentment or happiness.

Any member of the Ralston Health Club who possesses all three of these degrees of cheerfulness, and who abides by the simple rules of the other three *Points of Health* ought to live, and will live, to an extreme and happy old age, retaining the full use of all the faculties, and shaming those younger persons who regard old age as a period of dependence and uselessness. Will you, with us, endeavor to linger in the golden days of life's early autumn by living a new existence from this time forward? If so, cheerfulness must be one corner-stone of such a life; and this must be cultivated. It grows fastest and strongest when adversity knocks at the door in vain, or irritation and disappointment are frequent visitors, but are unable to drive it from the heart. It needs a cloud to test its genuineness.

All the world agrees that cheerfulness begets good digestion; brightens the eye; lightens the heart; tempers pleasure; and stamps a rainbow upon every tear of sorrow. But how can a quality so evanescent affect the particles of matter which make up the physical body? There is no answer to this question except upon the theory that such a force as GLAME exists. This great truth is everywhere presented to us in little things. A pear is luscious; but we can pick up every day all the elements which form the pear, and we can mix them in the exact proportions of the most relishable pear ever tasted; but the result is nauseating. *We* cannot put GLAME into the pear.

As GLAME is to food, so cheerfulness is to digestion. Experiments were made which showed that the stomach of a man refused to deposit the juices necessary for digestion when food which had lost its flavor was received into it; and in a certain case the process of digestion ceased entirely when a fancied slight at the dinner table caused a young man to "pout," or become gloomy; and in still another case of a serious and almost fatal attack of indigestion, the physician adopted the plan of having

the "good news" brought, and thereupon the stomach deposited its juices and the distress was soon gone. A young lady was ill in bed, had lost her appetite, and seemed to be in a decline. The promise of a trip to Europe revived her, and she at once began to get well. Such experiences are common, and a thoughtless person exclaims: "O, well, the thought of a trip to Europe will revive anybody; it is pleasure." But how? A body can do ten times as much exercising in play as in work, with less real weariness. A girl who loved to dance, was prostrated with a terrible headache; an unexpected invitation to an impromptu dance at once revived her. You all exclaim: "Any pleasure will make a person well." Yes, if the other Points of Health are looked after. Cheerfulness affects the stomach, lungs, heart, liver and kidneys. How? Simply because it draws GLAME into these organs, and that means life.

It is all about us, and cheerfulness is sure to draw it from food and air. For the reason that some people will not be cheerful under any circumstances, we doubt if such people can draw GLAME by the exercises given in an earlier chapter. The three degrees of cheerfulness will make every face beautiful; the features which are embellished only by mechanical nature tire us as we know them; while those which are embellished by nature grow fascinating under the influence of their owner's kind disposition; and such people selected for husbands and wives are never wearied of. First, an irritable person breathes with difficulty, and the respirations are short. Second, a cheerful person breathes twice as much air, and with pleasant ease; consequently carrying more oxygen into the system. Third, disappointment, or anything which detracts from cheerfulness, causes an almost complete cessation of the act of breathing; sometimes leading to fainting or prostration. Fourth, headache is always preceded by holding the breath, and letting it out in sighs, or otherwise reducing the respiration to a minimum; this accelerates the headache. Sickness is always at first accompanied by the same decrease of breathing, and this causes the heart to beat faster in order to support life; up goes the pulse, and fever ensues. Fifth, the saliva of human beings is affected by the disposition. All good physicians know this; and it is possible for the bite of an excessively irritable person to cause hydrophobia. A child fed upon the milk of a vicious cow, died for lack of assimilation.

CHAPTER XXXII.

(HEALTH DIVISION.)

RALSTON HEALTH DAY.

A BIRTHDAY:—and now a day that rose
With much of hope, with meaning rife—
A thoughtful day from dawn to close:
The middle day of human life.

Jean Ingelow.

"I celebrate Ralston Day because its return is always a source of pleasure to me."—*Shaftesbury.*

RALSTON DAY occurs on the first Tuesday of every month for members of the Health Club, and is then strictly known as Ralston Health Day. Ralston Day proper is the fourth day of each month and is held under the auspices of the Ralston Club which commences at the sixth degree; the exercises being peculiar to the higher nature of that organization and such as would be suited to the U. F. O. R. When Ralston Day and Health Day both come on the same day of the month, then special provisions should be made for a grand celebration.

The term Ralston Day is now applied by nearly all Ralstonites to the first Tuesday of each month, when the day is devoted to the pursuits of health. We wish every reader of this book to celebrate this day, and for the following reasons: first, it is an incentive to take care of the health; second, it is a fulfilment of that duty, so long neglected, which you owe to the Creator; third, its influences will spread to other homes and other lives, helping them to secure the blessings of health; fourth, it will set a noble example to those around you, perhaps to children or loved ones whom you wish to live long and happily.

At Home on Ralston Day, if you choose to observe any part of it, there are three matters which may claim your attention: the body, the stomach and the mind. On this day the body should be clean. As soon as dressed, open the window and get one hundred breaths of pure air. In order to get the lungs full, always empty them on each breath. The more you breathe out the more you will breathe in. Then spend one minute practicing the second and third exercises as stated on page 132.

Breakfast.—The Ralston principle for breakfast is a very important one. Cooked grain and milk should come first. It is nearest to Nature of any food known, excepting pure blood and pure milk. Every breakfast the year round, where health is desired, should begin with cooked grain, served with hot or cold milk, with or without sugar. During the forenoon manage to get another hundred deep breaths of pure air.

Lunch or Dinner.—There is a Ralston principle for the noon meal; and that is to commence the noon meal every day in the year with good soup. You cannot eat too much. It should be rich in meat albumen. Beef is the best. The drink is only pure water. In the afternoon you must get another hundred deep breaths of fresh air.

Supper.—There is a Ralston principle for supper. Muscle-making food should never be eaten at the evening meal. There are many delightful dishes that can then be eaten, and yet not threaten sleep nor leave the body tired the next morning. The muscle-foods may not keep you awake, but you will arise exhausted the next day, for your system has been at work all night. Rice is a sleep producer. To show its value we will quote the following history: A wealthy man offered the Club a goodly sum to help spread Ralston literature, if we would do what the doctors could not, cure him of sleeplessness. We prescribed a rice diet, and he exclaimed, "Nature is marvellous! Here I have been taking all sorts of medicines and nerve quieters, and you have cured me by telling me what to eat." We then showed him the report of an emigrant ship from Asia, whose steerage passengers were fed on rice and slept nearly all the time day and night. His reply was, "You Ralstonites have collected many facts. Nature is a great doctor, after all. I will give up medicines and pay some attention to common sense." He has never been ill since, and no power on earth could shake his allegiance to the Club.

What to Drink.—Tea causes a slight paralysis of the nerves, and injures the kidneys, the bladder and connecting organs. Coffee prevents the breaking down of used tissues, and this is a temporary advantage to one who has to work hard, but does much harm in the long run. This holding back of the tissues causes an accumulation of soil in the body. The tissue matter should pass off into the air. Cocoa is good, if you are sure of getting it pure. Fermentations are deorganizations

and, beside painting the nose red and inflaming the eyelids, they develop animal soil. Ordinary water is loaded with calcareous matter, causing gravel, and a general ossification. It is hard to tell what to drink. As between tea and coffee, the latter is better. Tea should never be touched. As between coffee and wines, coffee is less dangerous. All fermentations lead to Bright's disease. The fact is, man never has solved the water question; and it is the shame of this century that, amid her splendid achievements, she has not deemed it a matter of importance to find the means of obtaining pure water.

Old age, or ossification, is the penalty of ignorance in regard to drinking water. Undistilled drinking water is to pure water what raw pork is to the cooked meat. There are three kinds of food which enter the system daily; solids, distilled liquids and raw liquids. All solids contain calcareous or old-age material. The distilled liquids of juicy fruits are not only free from old age matter, but dissolve and draw off as much calcareous substance as the solid food deposits. Fruits and solid foods, therefore, would ward off decrepitude and age were it not for the raw water we drink. As nature distills the water in her fruits, man should take lesson and drink only distilled water. It is not only free from calcareous, or old-age matter, but, like juicy fruits, will dissolve and carry off all such matter contained in solid food. Nature sets us great examples, and the time is not far distant when raw water will be a thing of the barbaric past.

1. Get either rain water, well water, or the purest attainable.

2. Boil it, but do not allow the steam to escape after it has been brought to the boiling point. This may be done by taking the water from the fire the instant it begins to boil.

3. Cover it and allow it to cool.

4. Get a filter. This is very easily made. Every town and city has them for sale; but those who lack the means may make one. Get a pail of wood, tin, or galvanized iron. Make several small outlets at the bottom, put a cover on the top, and near the top put in a shelf with an outlet in the centre about two inches in diameter. Fill the space between the shelf and bottom with clean sand and charcoal. Sand alone is probably sufficient. Put a sponge in the outlet of the shelf. The sponge should be cleaned every morning; the sand and charcoal need not be removed for a year, or until it shows dirty water; or the water is full of lime.

5. Before using it, clean it by running water through several times. Then it is ready for filtering. Charcoal absorbs poisons very rapidly, while the sharp edges of the sand will catch and hold the particles of mud and dirt. The boiling heat has killed all germs of disease.

While distilled water is best, yet if you drink filtered water which has first been boiled, you will never catch disease from it; and ripe juicy fruits will supply all the good effects of distillation. Some catch rain water which is distilled by nature, and this when cold is one of the best of medicines. God intended rain water and fruit juices to be used in order to prevent the clogging of the veins and the approach of old age. In communities where hard water prevails, the inhabitants look from ten to forty years older than they really are; and insanity is on the increase. All such water is injurious.

Ralston Day is more than an ordinary day. To be sure it comes but once a month; yet it sets a ball rolling that does not stop in the next thirty days. Will you observe it? If you wish to show us that you appreciate these doctrines of health; if you wish to confer upon us the greatest favor in your power; then give a few minutes' thought to your health on this blessed, glorious day. We raise a flag, decorate our rooms and windows, place flowers upon the table and invite our neighbors, friends and relatives to the house.

A business man wrote us: "When you requested the members of our Club to observe one day only in the month, I thought it too little an effort to be worth trying; but, as I came to feel better, I found the influence of that day following me all through the month."

A Boston lady reports: "I am quite reformed in my habits of health for a whole month after Ralston Day. On that occasion I keep well because you ask me to; on the other twenty-nine days, I keep well because my good sense prompts me to. But, before I observed Ralston Day, I paid no attention to my habits of health."

A lady in San Diego, California, writes: "I will tell you how we celebrated this day (Ralston Day, February, 1895). We used smilax for wall decorations, and had a large bouquet of calla lilies in the parlor, and our dining-table was decorated with white marguerites. How cheerful it seems! It has been one of the most

enjoyable days we have had for a long time. We invited two of our neighbors in to help us celebrate; and last but not least we sent a Ralston dinner to a sick friend, who has just joined."

A gentleman in Los Angeles, California, writes: "Two years ago I had made my will because the doctors told me I could not be cured. A year ago I had become somewhat better under the Ralston natural treatment; had I paid strict attention to the three books I would have been well then. Now I am in perfect health, and the doctors say I could not have been as sick as they supposed; but they are now Ralstonites as is nearly every doctor in Los Angeles I think, and they give Ralstonism the credit. I write this because today I am holding what I call a *perfect health celebration;* it is my first Ralston Day in perfect health."

A Florida lady writes: "Roses and orange blossoms are in and out of doors, and the windows are all open. Husband and the boys are at home all the afternoon, and Ralston Day is the happiest of the month."

A banker recently wrote: "I always have my family observe Ralston Day. My children anxiously await it. It is to them a school of health."

A physician says: "My wife, myself and three daughters make Ralston Day what we think it ought to be—a day of joy and celebration. I am too busy to attend to my health, but Ralston Day brings me back to the line."

Another physician writes: "I am for health, although I live on sickness. My patients observe the day; and, in our neighborhood, it is a popular day. The women talk it up among themselves."

A lawyer says: "I am glad when Ralston Day comes. I board at a small hotel; and the landlord, who is a very enthusiastic Ralstonite, keeps us all reminded of the day; at night we call our friends in for a social time."

A lady writes: "I have prevailed on our pastor to read the Ralston Call from his pulpit. He did it yesterday, and so nicely did he approach the subject that it seemed like a usual notice. He said: 'I am requested to make public announcement of a day to be devoted to the special care of the health; and, as I believe that every Christian should be equipped for the Master's work in body as well as in soul, I cheerfully read the following' (Call). The people seemed interested and pleased."

A young lady says: "I am seventeen, and a Ralstonite. I make papa and mamma observe Ralston Day, and they help me celebrate it. Trying to be cheerful is fun, and sometimes comical, but we succeed."

Another young lady writes: "On Ralston Day our cousins come over, and we make the house look as cheerful as we know how. I am a Ralston member, and mamma is not, but she remembers the day first, and says, 'Don't forget to ask your cousins to come over.' Several families observe the day. I am sure it will become very popular."

A boy writes: "Ralston Day is the 'wellest' day I know."

A teacher writes: "I find that the scholars know when the day is near at hand. I introduce special exercises, and *health* and *cheerfulness* are discussed and taught. The observance of the day adds very much to the scholars' interest in such matters."

A school teacher writes: "I am very busy at this time of the month, but I cannot let the day pass by. I teach the Ralston ideas continually, but unconsciously at most times."

A lady writes: "At first I thought the duty every month very irksome, but I would not, could not, miss it now. May Heaven's richest blessings attend the Ralston Club. (My husband says 'Amen' to this.) We are both well for the first time in fourteen years."

Another lady writes: "My boy, a lad of seven years, came to me today and said: 'Mamma, it's Ralston Day.' To be sure it was. I'm afraid I shall forget sometimes, I keep so busy."

A banker says: "It may appear strange to you that a man who stands at the head of the largest bank in a large city should enjoy the monthly meeting of the Club. I neglected this duty for several months, but I have learned to attend promptly. I enjoy it very heartily. It also serves to keep my mind on the Ralston doctrines, and keep my health good. Enclosed find draft for fifty dollars. Send forty books in cloth. I will give them to my sickly customers, and hope to retain their patronage so much the longer, if they live longer."

A college President, who is now a *One-hundredth Degree Ralstonite*, writes: "The problem of increase is a mighty factor in our Club. Who invented it? * * * If members but half perform their simple duty, why should not this movement prove to be the most tremendous and most victorious of our day and generation?

I am convinced that Ralstonism is right, morally and scientifically, and I shall go on obtaining recruits as long as I live. *I will do my duty no matter how others may act.*"

A clergyman writes: "When I die I want to be remembered as having done my fellow-beings as much good as possible. Send me ten books. Health is the strongest help to temperance and religion."

A business man writes: "Your Club has been my best physician. I paid one dollar for General Membership, and have had no difficulty in getting people to join since. I am now a well man. My recovery was a miracle. * * * For that dollar and very little effort I have come into the possession of emoluments (free) which I would not part with for a thousand dollars."

We have thousands of letters containing the clause: "*God bless the Ralston Health Club!*"

A life insurance agent writes: "Our company will be asked to take official notice of Ralstonism. Every insured life should be compelled to follow the doctrines of health just as you lay them down."

A manager of life insurance agents writes: "In my district every agent is a member of the Ralston Health Club, and carries a supply of books, insisting that each insured person should join the Club. It is a matter of business with us. One agent, who adopted this plan a few years ago, wrote us recently that not one death had occurred in his district, and the company is making money."

To our minds the most interesting letter in our keeping contains these words: "Please make me a member of the Ralston Club. I never heard of it until today. As is my custom I visited the sick and needy. This morning my carriage was driven to a humble and very scanty home, where I had not entered for many months as I had been ill. The place was as poor as ever, but it was uncommonly neat and cheerful. I was told that they were observing Ralston Day; and they explained it all to me. I helped them on with the celebration, as the idea seemed infectious. This afternoon I called on the wife of the Governor of our great state, and what was my surprise to learn from her own lips that she had celebrated Ralston Day for many months! From the lowliest to the highest! A great span!"

More than three hundred editors announce Ralston Day in their papers every month.

THE RALSTON CALL.

*"**The first Tuesday of every month** is named as Ralston Day, and on this day all persons are requested to eat only the purest food, drink only pure water, cultivate cheerfulness, exercise liberally, and, if the day is pleasant, to spend not less than one hour in the pure air. By so doing it is hoped that the better health which follows may lead to a higher plane of happiness and usefulness in life."*

The above Call is intended to be used for the purpose of inviting public attention to the benefits and blessings which may arise from a proper observance of the laws of health on one day at least in every month. If persons, and especially families, may be induced to take care of the health on this day, the experiment will be sure to create an interest in the matter on other days.

Copies of the Ralston Call may be obtained free of charge, if you will see that they are placed before the public in some way. Many editors are Ralstonites, and they gladly publish the announcement; other editors do so freely for the good of the community. It is not stating the matter too strongly to say that more than one thousand clergymen read the Ralston Call from their pulpits on the Sunday preceding the first Tuesday of every month in the year. The Call should be tacked up in the post-office, railway station, and in the stores or other places that may seem proper.

As a loyal Ralstonite you should insist that Ralston Day be celebrated in all public and private schools every month. Many of the State Legislatures have passed laws compelling the teachers to instruct their pupils in physical culture and hygiene. We think they should have named the Ralston System as compulsory; for the reason that it is the only American method; and we will donate ten thousand dollars to the public schools if it can be shown that there is any foreign system that is one-tenth as valuable and beneficial as the Ralston. To any legislator who will introduce and have made into a law any bill compelling Ralston Day to be observed in the public schools, or the system to be taught, and to any Ralstonite who induces any legislator to do this we will confer the highest U. F. O. R. honors mentioned in the Book of Complete Membership.

Any reasonable and sensible teacher will gladly devote one hour on Ralston Day—one hour a month—to the discussion of health in the school. You may safely promise such teacher the influence and good will of all Ralstonites, which will prove of special value when most needed. Call on the teachers of your acquaintance, show them this chapter, and induce them to become Ralstonites; or secure some friend to call in your place. Then tell the teacher to announce Ralston Day on Monday before the first Tuesday of the month and to ask each pupil to bring two flowers, if possible, one to wear and one for the vase on the teacher's table.

A talk on health should be given to the scholars on the day itself; and the following statements will be of service to the teacher, who may amplify them at will:

1. The body consists of bones, skin, muscles, nerves, organs, blood and the senses.

2. Health comes from good food, good water, pure air, exercising, keeping clean, and protecting the nerves.

3. Good food is found in grains, vegetables, meat extracts and fruits. Bad food is found in white bread, fried grease, pastry, cake and confectionery.

4. While pastry, cake, confectionery and food cooked in fried grease may be taken in small quantities after eating a sufficient supply of good food, they do some little injury even then.

5. Potatoes; eggs and meat fried in grease; and doughnuts, fried cakes and similar foods are sure to make the blood bad, the complexion yellow and the stomach weak.

6. Apples and all ripe fruits may be eaten freely; but the preferred fruits are apples, pears and grapes, always fully ripe.

7. Never eat bad food on an empty stomach, especially candy, cake and pastry.

8. Meat fibrin is of no value to you. The less you eat of it, and the less you eat of ham and pork, the fewer sores you will have.

9. Tea on an empty stomach is poisonous.

10. Coffee makes persons nervous and yellow-looking.

11. Wines, ciders and liquors inflame the blood; and, sooner or later, the nose becomes *red on the end*, and sores form inside.

12. Every breakfast throughout the year should commence with grains and milk; the rest of the day will be comfortable.

13. Meat, if eaten at all, should be in the form of strong soups, broths or extracts.

14. Headaches and inability to study are caused by eating too much starchy food, white bread, fried cakes, syrups, fried potatoes, pastry or fancy foods.

15. Pure water is needed every day. Well water is rarely ever pure. Typhoid fever will be caught by drinking bad water.

16. Diphtheria is a horrible disease, and many thousands die every year from this one malady. It is in the air, and is an air contagion.

17. Breathing in through the mouth is the direct cause of catching diphtheria, and of more than twenty other diseases.

18. Every spell of sickness has its particular cause. Typhoid fever comes from bad water; diphtheria from inhaling damp air through the mouth; consumption from inhaling dust in dry air through the mouth; and so on.

19. Every man, woman and child should be taught to inhale through the nose. It is hard to do this at first, but there are exercises that quickly establish the habit.

20. It is impossible to catch any air contagion if you breathe in through the nose. Sore throats, colds and lung troubles are absolutely impossible.

21. Catarrh is caused by the habit of inhaling through the mouth. The nose was intended to breathe through; and it has filters which catch and hold all impurities and all disease germs. When the nose is not used the mucus becomes thickened, inflammation follows and catarrh is the result.

22. People think and even say they always inhale through the nose when they do not do so in conversation. In their sentences they unconsciously draw a quick breath through the mouth.

23. Damp air has diphtheria germs. Dry air has consumptive germs. The great microscopes of the world prove these facts. But dry air has mineral dust also.

24. If you inhale through the mouth and then scrape a little mucus from the throat and examine it under a microscope, you will find very small particles of mineral dust, looking like broken glass with sharp, cutting edges. These sharp edges cut into the throat and make it sore and raw. Disease germs then get into the blood through the openings or cuts, and disease follows.

25. Any person can go among contagious diseases and be perfectly safe, if there is wholesome food in the stomach, and if the air is not inhaled through the mouth.

26. The body contains vitality known as human electricity. Dampness is a good conductor and causes a sudden loss of vitality, resulting in severe colds.

27. Thin-soled shoes, damp feet, standing to talk on the cold sidewalk, or sitting upon stone steps, iron steps, or on the ground, will cause a loss of vitality, shock the nervous system, and develop very heavy colds.

28. Unswept floors, dusty rooms, and dirt generally are fruitful causes of disease. All dust is alive with germs.

29. Cleanliness is conducive to health and vitality.

30. The breath should always be fresh and sweet.

31. If the teeth are not cleaned several times daily, they collect foul matter, which the microscope shows to be full of bugs or disease germs.

32. The body should be bathed as often as possible, as open pores are necessary for health. We breathe out the poisons of the blood through the pores; but dirt clogs them.

33. Out-door air furnishes all the nerve vitality to the system. All persons should get out-door air every day; and the more they are out, the more life and health they will have.

34. Out-door air, light and sunshine make the rich red corpuscles of the blood.

35. Graded and balanced exercises should be practiced a few minutes each day.

36. An exercise is graded when it suits the condition of the person practicing.

37. An exercise is balanced when it uses all the sets of muscles in the body, one after the other.

Exercises.—The teacher should devise some graded and balanced exercises for a few minutes on Ralston Day. In the Movement Cure Division of the Book of Complete Membership are special school exercises, fully illustrated (in the seventh edition), and intended for teachers. They are part of the forty dollar course of physical culture in Martyn College, and are placed in the Complete Membership Book, so that practically all of the forty dollars may be saved. Before they can be taught properly and successfully, the laws of physical culture, of hygiene, of physiology and of anatomy should be studied; and all these are freely stated in the special divison of the Book of Complete Membership.

CHAPTER XXXIII.

(HEALTH DIVISION.)

PROGRESSIVE RALSTONITES.

LET us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.
Longfellow.

"Hope is the banner of health; progressive people live well; when hope dies, the grace wanes."—*Shaftesbury.*

SOME YEARS AGO, when a few members were practicing the Ralston ideas and were getting well, an irresistible desire to tell others all about the Club and to do them good also, took possession of the more progressive spirits. Objection was made on the ground that the knowledge was obtained at great trouble and expense, and that the offering of it to the public would not only be unfair, but would not be appreciated. The broader minds thought otherwise; "Let Ralston speak for itself, if it is worthy it will spread."

Of all the incidents of membership the most notable is an irresistible desire to help others; to speak of the Club to others; to explain its purposes and the benefits of membership. *It is practically the only Club that charges no fees;* and even all the books, after the first, may be obtained free by taking the degrees of a Progressive Ralstonite. Thousands of members have obtained very expensive books and all the treatments free, in this way; and the greater number do this without being asked. It comes from an inborn desire to do good to others.

It is said that every good deed done on earth is recorded in Heaven, where the act bears interest; not so much for its greatness as for the heart's good intention that prompted it.

A simple act of kindness, however humble, redounds as gloriously to the credit of the doer as the dying man's gift of millions. Rich men attempt to make peace with God by large charities; but the sweet fragrance of a little act of kindness rises farther heavenward than the smell of purse-bound gold. The smallnesses of life day by day grow into mountains that over-top the piles of wealth, and sweep a larger horizon.

A Progressive Ralstonite is one who realizes that life is either a pleasant journey up the stream or an idle drift downward; that as the current never stands still, so there can be no stationary existence. Get in a boat on any river and you will learn what life means. A little effort may carry you farther inland and always toward the uplands; a relaxation of effort will cause you to drift downward. To be sure, the branch of life's stream is not always of your selecting, and the current may set strongly against you at times; but there is always a calmer spot in the lee of some noble shore. An earnest heart dwells in the special care of Providence.

The first step in Progressive Ralstonism is the resolve to take the oars in your hands and pull up-stream; stop drifting; begin an affirmative existence; progress; and the charm and pleasure of true living will be realized. A progressive person is always happy. A stagnant soul is always miserable. The wonderful faculties with which you are endowed are best preserved by their continual use. Geology tells us that the earth is progressive; history tells us that the human race is progressive; and all creation is moving onward to some sublime destiny. Stop drifting downward, if in fact you are; we hope you are not. Come with us. Do a little good every day, and when night comes the sweet satisfaction of "something achieved" will rest like a crown of peace upon your brow, and follow you to a dreamless, hallowed sleep.

Having made up your mind to perform the duties of life, to become a more progressive, and, therefore, a happier and more useful, human being, the next step is to recognize the fact that earthly life and health are identical, having as their common enemy the gaunt figure of disease. Then the first, the greatest, the most imperative duty of all, is the proper regard for health: first, your own health; second, the health of others. In the performance of this duty you become a Ralstonite, whether you will or not; for every man or woman who gives the slightest attention to any matter of health is a Ralstonite, as the word indicates. Would you like to do good in the world? Such is the opportunity now offered. It requires no money, no self-denial, and no labor; nothing but quiet loyalty to the great principles of the Club to which you belong, and the ever-present desire to make those principles known to others. We hold that these two elements are sufficient.

The Duties of a Progressive Ralstonite are prompted solely by a sympathy for humanity strong enough to override in some degree the inherent selfishness of life; to take up the burden of pleasant duties and perform them quietly, yet efficiently. These duties are only two. They are purely voluntary. It is for you to decide whether they shall be assumed or not.

First Duty.—An interest in your own health.

Second Duty.—An interest in the health of others.

Personal Health is the First Duty, and by this is meant a reasonable care of that blessing which the Creator has bestowed upon the race. Sickness is a physical crime, a defiance of Nature equal to indifference to the wishes of God who gave health. It is easy to perform this first duty; for it requires only that you pay some little attention to your health. A minute a day of thought or action will turn your life into a new channel. Many Ralstonites open this book every day of their lives and read a page or two from its great wealth of truths.

The second duty is equally as solemn. You cannot well say that it is no concern of yours whether other people are sick or in good health; for disease spreads. All contagions are due to somebody's carelessness or ignorance. There are millions of children in the graves of this country who had a right to grow up and enjoy life, but whose untimely deaths were due to the faults of others; and millions of men and women have been cut off before the prime of life by lung diseases or other contagions caught from public or private carelessness. You not only have a right to encourage other persons to take better care of their health, but the general welfare of your community demands that you should do so, and persistently keep at it until a more wholesome sentiment prevails. If public interest is sluggish, then you have an opportunity to test your personal magnetism. The best field for such a test is where men and women are not easily aroused to the nobler things of life.

There is, however, a grander motive for taking an interest in the health of others; it is the impulse to tell the good news to everybody. They say that Ralstonites who have received the decided benefits in health that come from the use of this Book of General Membership, can no more cease from carrying this blessed gospel to others than they can cease from breathing; and there is no enthusiasm in the world equal to Ralston enthusiasm. It is

infectious. It spreads. The sick are made well; and, seeing scores of invalids in their community, they tell them how to get well without medicine and without cost. This shows that Ralstonites unconsciously bury all selfishness in their desire to help others. There is inspiration in it. They remain actively loyal to the Club, and nothing can shake their faith in its power.

Active loyalty consists in allegiance to Nature and her teachings as presented in the books of Ralstonism; loyalty to the Club, to its noble work, its untiring zeal and steadfast principles. *Will you be actively loyal?* Think of the revolution that must eventually be wrought in the world if each Ralstonite seeks to spread the influence of this club. It is *your* club. These doctrines are *yours.* If you desire that others should know of them, that desire will ripen into an *influence;* and one by one, like stars beginning to shine at night, your influences will blossom into results, and you will have won recruits for Ralstonism. Think, too, what a MORAL change will be wrought; *for all physiologists agree that ill health causes irritability, morbid nerves, defective moral natures, and nine-tenths of all the sin in the world.* The key of moral reform is turned by the hand of Health.

In communities where Ralstonism has been well introduced, the bad physical habits have almost entirely disappeared. The building of a clean stomach and pure blood will destroy, in a natural manner and without effort or resistance, all taste for tobacco, for smoking, or for alcohol; so that these evils are no longer temptations; thus showing that only vitiated appetites crave them. When cleaner health has been established, the mind becomes more ambitious and mental habits change for the better. Foul and trashy reading gives way to more solid thought and purer books. Success in all the duties of life seems to be invited as though by magic. Even the churches are blessed by the spread of Ralstonism. Clergymen inform us that the tastes of such classes become elevated under the inspiration of good health; and the increased observance of the Sabbath gives proof that a well-balanced human being, in order to attain perfect health, must recognize the demands of the body, the mind and the soul, without detriment to either. There is something strange and fascinating in the power which Ralstonism holds over the lives of those who are worthy of the best things of this world. It brings them the immediate blessings of prosperity and happiness.

A Progressive Ralstonite is one who insists upon aiding others to take more interest in their health, by making Ralstonites of them. Our life-work is to spread Ralstonism and increase the membership of the Club; but we are powerless to do so except through our members who are benefited in health. Mere advertising will not do it. We must give substantial proof in the bettered condition of those who have tested the doctrines we teach. When you are honestly able to do this, and not before, you should become a Progressive Ralstonite, and write the title in abbreviations, P. R., at the end of your name. You should invite others to obtain the same blessings, and thus secure recruits for the cause.

Degrees are steps of honor, taken as follows: For every person who obtains a copy of this Book of General Membership, through your influence; or for every such copy that you procure with the intention of finding a member for it, you advance a DEGREE. A Progressive Ralstonite is one who advances not less than two such degrees every year. We do not request any member to do this; for each member should choose to do so voluntarily or not at all. It is our purpose to impose no duties whatever; and then we can know that the influence of our members in aiding to spread Ralstonism is purely voluntary, and, therefore, a pleasure.

But we will not allow any member to perform even so delightful a task as enlisting recruits for this great cause, unless we are permitted to reciprocate. It is true that many members are unwilling to accept emoluments; and we have on our books the names of thousands of noble men and women who advance many degrees every month and will not make any claim for recognition for so doing; but we manage in some way to reward them. It is our policy to spend every dollar we receive, in encouraging all efforts to increase the membership and influence of this Club; and we freely acknowledge that power is what we are after,—power to suppress ill-health first, and public evils, second; power to uplift communities, make every home prosperous, and every government honest. Already our numbers are so great that we exert a quiet but tremendous influence in America. For these reasons we are not slow to reward all loyal Ralstonites for their efforts in this behalf.

A solid gold medal made out of three twenty-dollar gold-pieces, or sixty dollars in cash, is one of our voluntary tokens to High Degree Ralstonites, as stated in the Combination Book of

Complete Membership. But even here, in this volume, we try to reward our General Members. If you will read the final chapter you will see that the first degree book, called Inside Membership, valued at two dollars, and the fifth degree book, called Complete Membership, valued at seven dollars, may be obtained free when five degrees have been advanced. There are two ways of advancing degrees:

1. **By sending out our beautiful Invitations.** We allow you one dollar's worth of these free for every degree you advance. These may be given or mailed to your friends, acquaintances, or the public generally. You will write or stamp your Club-number on each Invitation you send out; and when the same is accepted we always receive the number and credit your account with it. In this way, as many as one hundred degrees have been advanced in three weeks by one member. If you wish us to send you some of these Invitations, kindly state how many.

2. **The second way of advancing degrees** is by purchasing copies of this Book of General Membership of us, and having a supply on hand to deliver at once to those who seek them. If it is known that you have them ready for immediate delivery, purchasers will come to you rather than send to us; and you are allowed to charge an additional ten cents per copy for the accommodation. One lady procured a hundred copies of us at one dollar each, and sold them all at an advance of thirty-five cents each, thus making a substantial profit.

We advance you a degree for every copy of the book that you procure of us, provided you have a club-number, and let us know it *at the time;* and provided, also, you intend the copy for another person. Degrees are conferred not for mere sales, but for sales that look to an increase of membership. We are glad to sell books and glad to make money; and we believe that every discoverer, every inventor, every benefactor of mankind should be paid something at least for the good he has accomplished; but our life-work is to spread Ralstonism, and no sale is encouraged unless it brings a new recruit to the cause. Thus the degree-system is allowed.

You may advance degrees under one or both of the following motives:

1. Either for the honor of being recognized as a High Degree Ralstonite;

2. Or for such honor coupled with a substantial recognition from us, in the shape of emoluments. That is, if you advance one degree, you may have free the two-dollar book of Inside Membership; or, if you advance five degrees, you may have free the above book, and also the seven-dollar volume of Complete Membership; or a total value of nine dollars; under the plan stated in the next chapter. In the latter case, kindly use either FORM A or FORM B of final chapter.

To become a Progressive Ralstonite of record, all you need do is to sign the enclosed in this book, and mail us a copy:

TO RALSTON HEALTH CLUB, WASHINGTON, D. C.:

I voluntarily resolve to advance two degrees each year as a Ralstonite, for the purpose of aiding to spread the membership of the Club. I reserve the privilege of withdrawing this resolution at any time, if I so choose. If I desire emoluments as I advance degrees I will notify you under the Rules of the final chapter of this book.

Name and address.....

.....

So long as we have any surplus in our treasury we shall offer you substantial values in the grandest of emoluments; and we hope that you will accept them, for you deserve to share with others in the rewards of unselfish merit.

Ralstonism is already a mighty power, and its influence is growing rapidly. A revolution is at hand. The serious thought and appreciation of the benefits and blessings of good health will soon command the situation. The sickly tendencies of the times will change by slight degrees at first; but surely and permanently at last. The ill-shaped form, the shrunken lungs, the sallow complexions, must all give way to the onward march of a more symmetrical being, of better nerves, of truer blood and finer physique. *The new body is a logical result of thoughtful attention to the natural laws health.* Human ambition, directed to the attainment of some noble end, is the great law of earthly existence. Happiness is as necessary to the health of the body as sunshine is to the flower. Duties, lovingly accepted and sweetly performed, make life one endless round of pleasure.

"Count that day lost whose low, descending sun
Views at thy hand no worthy action done."

CHAPTER XXXIV.

(HEALTH DIVISION.)

UNIVERSAL FRATERNITY OF RALSTONITES.

MY crown is in my heart, not on my head;
Not decked with diamonds and Indian stones,
Nor to be seen; my crown is called content;
A crown it is, that seldom kings enjoy.
Shakespeare.

"Come with me hand in hand with Nature and with Ralston, and let us drink deep of the fountain of life."—*Shaftesbury.*

ALL PERSONS who give thought to the serious side of life hail with delight such opportunities for doing good to themselves and others as those afforded to Progressive Ralstonites in the preceding chapter. The two duties are pleasant and easily performed. But as health surmounts the petty restrictions that make existence very narrow; and, as life itself broadens away to greater fields of usefulness and pleasure; there comes the desire to unite with those who are really in earnest in the battle for happiness and prosperity. Like the memories that cling around the Alma Mater of college life, the love for the Ralston Club grows deeper as the years roll by; and the pleasantest of recollections find their crystallization in the perpetual bond of fraternity that commences with the sixth degree, known as the



U. F. O. R.

This is a purely voluntary association which you may join or not, as you please; and the membership is not attended by any expense whatever. It is conducted in two ways; either as a private society whose motto is "advancement and improvement," and whose work is accomplished through the literature of the order; or in addition thereto, by means of Ralston Public Clubs. Please bear in mind that you may omit the latter means of usefulness, and yet be a full member

of the U. F. O. R. by your record on our books, through your Permanent Club-number, which is obtained under FORM B of the final chapter. Both sexes are admitted, as explained in the Book of Complete Membership.

Ralstonism is as free as June air.—Let us always remember this. It has no creed, no sect, no politics. Some one has asked what religious denomination it favored; and the answer was that good health is not restricted to any one denomination; all persons may seek it. Another asked what political party it preferred; and the answer was that good health could not possibly limit itself to any one party. In other words, these matters are in no wise related to Ralstonism. God's glorious sunlight floods sky and earth in one boundless stream of generosity intended for great and small, rich and poor, alike.

Here are some reasons why you should become the founder or member of a Ralston Public Club in your community, and thus join the U. F. O. R. In the first place, human association is decreed by the Creator, and is necessary for the preservation of the balance between mind and body. Those who exclude themselves become mentally tainted, and often go insane. There are hundreds of societies in existence, mostly secret and for men. They are charitable, beneficial, moral, literary or scientific; all good in motive. The U. F. O. R. may possess all these advantages, and not be secret, nor confined to men. As for motive, the study and care of the health must take precedence of all causes for human association; but Ralstonism includes more than these, in fact more than all other secular organizations combined. It affects the very essentials for which civic government exists. It means better living, greater prosperity, cleaner communities, pure food, proper exercise, good lungs, symmetry of form, and general culture. This is the old Greek method, training the *body* as well as the *mind;* and in the period of her supremacy ancient Greece produced the greatest minds the world ever saw: the grandest poets, philosophers, mathematicians, architects, dramatists, orators, sculptors and painters.

The advantages of the U. F. O. R. are numerous, as you will see by a brief attempt to organize a Ralston Public Club in your community. Even if you do not care to become the founder of such a society, you may find it pleasant and profitable to attend the meetings where all the privileges and doctrines of Ralstonism

may be discussed. There are in this country alone more than one thousand such societies. Still, on the other hand, you may prefer to study the books in your own home, and there find pleasure and instruction in their companionship.

Success in a financial way comes to any high-degree Ralstonite who may be in need of such help. This has been proved many times recently. One member, who was poor, found the means of earning several thousand dollars in a single season; and even those who are well-to-do, as business men, or professional persons, doctors, lawyers, teachers, and others, are helped by being high-degree Ralstonites. A mutual feeling is soon established. A man who could not for years get a start in the world, succeeded at last when he became a Progressive Ralstonite. Friends seemed to spring up around him. A lady who studied the movement cure of the first department of Complete Membership, taught it to others, and now has a large bank account. Many ladies and gentlemen, young and old, have learned the Ralston system of physical culture as described and illustrated in Complete Membership, and have earned considerable money. School teachers who understand this system are in greater demand than those who do not; they benefit their pupils more, and retain their positions longer. To illustrate another use of this fraternal feeling, the case of a store-keeper will prove valuable. He was failing in business, but became a Ralstonite; introduced Ralston goods as stated in the Rules mentioned at the end of the next chapter; attracted the trade of all the Ralstonites in his community; and became prosperous. So, also, a member of this club who had been long out of employment, talked of the club to others, and finally brought notice of its benefits to a wealthy man of business who was in ill health. His remarkable recovery led to a very remunerative position for the member who had called his attention to Ralstonism.

Now all these advantages could not exist, unless, in the first place, there was a powerful inspiration in Ralstonism; and in the second place, unless a fraternal and mutual feeling prevailed, or easily arose, among our members. If this is true, then that feeling should be fostered, encouraged and protected. Our plan is this:

First: we hereby invite every earnest Ralstonite to become a member of the U. F. O. R. This membership may be maintained in one or both of two ways:

1. Either by record, in which case such member's name is engrossed upon our Roll of Honor, and is known to no one but ourselves.

2. Or by establishing a Ralston Public Club. We wish such a club in every county, town, township, city and ward in America. If you organize such a Public Club; or join one that is founded by another member with your assistance; or attend one upon invitation not solicited by yourself, you are then a public member of the U. F. O. R. But if you merely attain the sixth degree and sign the pledge in this chapter, you are a private member of the U. F. O. R.

Second: let every member of the U. F. O. R., whether public or private, be given advantage over others in the same community, all else being equal. This can be easily done, for it has been done many times already. It is possible to give prestige to each person who holds a certificate of membership in the U. F. O. R., so that, whether at home, or in other places, such person may find influence, friendship and co-operation. There are some towns in America where there are so many Ralstonites that no honest member could ever be in want; and there are many instances where others have been helped. An editor espoused the cause of Ralstonism, and his paper doubled its patronage; a clergyman announced that he would preach on Ralstonism, and his church was better attended, until he finally had it crowded every Sunday. There are to-day hundreds of clergymen who speak very openly and plainly of the blessings of Ralstonism. We hope that you, too, will do as much for the good cause. If you do not wish to attend a Public Club in your community, you can certainly encourage others to start one.

To join the U. F. O. R., you must be in reasonably good health or else you must be improving in health under the influence of this book of General Membership; *otherwise we will not accept you into that organization.* The fact that you make application is notice to us that you consider yourself qualified in this respect.

(Copy the following. Do not cut the leaf.)

APPLICATION FOR ADMISSION TO THE U. F. O. R.

To Ralston Health Club, Washington, D. C.

My club-number is.....(or I am herewith sending page 23 for a club-number). I am already a Ralstonite of the sixth degree (or I am using FORM B of the final chapter in order to reach the sixth degree at this time). I have signed the PLEDGE OF THE

U. F. O. R., in ink on page 167 of this volume. I therefore apply for the Certificate of Admission into the U. F. O. R., with the higher password; and also with a Permanent Club-number.

(Name and full address and any previous club-numbers must be plainly written.)

Read page 22. Send page 23, unless previously sent; in which case please report the club-number received by you in return. Use FORM B of the final chapter, if you are not already of the sixth degree.

OATH OF THE U. F. O. R.

Every organization of any importance binds its members together by an oath of allegiance to its constitution and principles.

Ralstonism does not require an actual oath, for when members of this Club have once experienced the blessings of improved health, as well as the advantages of the great association, their loyalty becomes steadfast and their enthusiasm never wanes. No true Ralstonite has ever been shaken in faith by the bickerings of shallow people. When one's own life, or that of a loved relative, has been saved by our Club, gratitude becomes life-lasting. You cannot cool the ardor of a real Ralstonite. For this reason we require no oath. A pledge is sufficient, although many prefer to speak of it as the oath of the U. F. O. R. We place as much confidence in the word and honor of our members as we would if they had taken an oath. True Ralstonites are always honest.

PLEDGE OF THE U. F. O. R.

I solemnly pledge my honor: first, that I will take care of my health in every way that is possible to me in my condition; second, I will never abandon Ralstonism in so far as I have accepted or may come to accept its Principles; third, in matters pertaining to the Ralston Club I will be guided solely by such of its Principles as I may have accepted; fourth, I will never be influenced by the conduct or expressions of any human being against such principles; fifth, I will abide by the Rules of the Ralston Club and not wilfully break any of them; sixth, I will remain truly loyal to this my Club, and seek to spread its doctrines; and seventh, I will ever regard Ralstonism as the most important secular concern of my life and the grandest movement inaugurated in the present age.

(Sign in ink.)

CHAPTER XXXV.

(LEGISLATIVE DEPARTMENT.)

BOARD OF GOVERNMENT.

1. CORRESPONDENCE.
2. BUSINESS.
3. DEGREES.
4. EMOLUMENTS.

CORRESPONDENCE is as inseparably connected with the Ralston Health Club as the blossom with the sunshine. No member is obliged to write to us, but it seems that all, or nearly all, let us hear from them. Being voluntary, the letters are the more acceptable. While the reading of them is sometimes a great tax to our reading department, especially when the communications are long, we would not utter a word of complaint, nor do we wish them stopped. It is from the reports, the kind words, the experiences of our members that Ralston history is being made.

BUSINESS.

a. Orders should be briefly written on *separate* paper.

b. You should never omit your club-number.

c. Complaints should state facts briefly, without comments.

d. If you are using Invitations, we will state your degree-standing if you send a stamped and directed envelope.

e. We do not, of course, give medical advice.

DEGREES.

There are five degrees in the Ralston Health Club. If you do not care to take degrees you may purchase either of the emolument books outright; otherwise you may obtain them free; or you may advance the degrees for the honor merely, and not claim the emoluments. Read the following pages carefully.

Starting point . . GENERAL MEMBERSHIP (present volume).
1st Degree . . . INSIDE MEMBERSHIP BOOK. $2.00; or free.
5th Degree . . . COMPLETE MEMBERSHIP BOOK. $7.00; or free.
All three bound together in one giant volume, known as the COMBINATION BOOK. $9.00; or free as hereinafter stated.

EMOLUMENTS.

If you are urging your friends and the people generally to become members of this club—and you cannot help doing so if you have their best interests at heart—you should by all means tell them frankly that the Ralston Health Club is systematized into three courses as follows:

GENERAL MEMBERSHIP. Which is the present volume. } For those who wish to KEEP well.

INSIDE MEMBERSHIP. Which is a strictly secret book.

COMPLETE MEMBERSHIP. Which book contains the natural cures of disease. } For those who wish to GET well.

These Three Memberships constitute the RALSTON HEALTH CLUB. Its purpose is to "SAVE HUMAN LIFE."

THIS SYSTEMATIZING IS NECESSARY.

1. **The General Membership** is for those who are well, or in reasonably good health. But it will cure almost any disease by the following processes: It rebuilds every drop of blood in the body, and thereby makes new and perfect flesh. There is no disease unless the blood is vitiated. Pure blood drives every curable malady out of the system. We have thousands of members who have cured themselves of organic troubles by this book alone.

2. **The Inside Membership** costs two dollars, and is private. It deals with general ill-health of a confirmed nature, where no specific disease is recognized. Its treatment goes to the root of the evil, and hastens the elimination of all the impure blood of the body, in order to make way for the more rapid development of the pure. Any person seeing the book will at once know why it cannot be made public or issued with General Membership.

3. **The Complete Membership** costs seven dollars, and is for those who wish to help others; or to practice Ralstonism; as the best and wisest of physicians are now doing. In fact its treatments and methods are more successful than the use of drugs. There are men and women, who are not doctors, who are practicing Ralstonism as a profession. The large book of Complete Membership is also of great help to invalids who wish the most speedy relief for themselves; as most of its treatment is specific and direct.

4. If health is all you seek, you may advance five degrees and obtain Inside and Complete Membership free; and thus become a complete Ralstonite. In this case you would need only an Outside Club-number; and FORM A of this chapter should be used.

5. We pay charges for sending General Membership books, and usually Inside Membership; but not Complete Membership or the Combination Book of Complete Membership, when given away as emoluments; the cost of these large books being so great that we cannot afford to do so.

6. Record fees of ten cents a degree are charged to enable us to meet the expenses of keeping and verifying your accounts. But no fees are charged when emoluments are not asked for.

7. If you use FORM B you will add one dollar to the amount charged under FORM A, and you will then obtain a Permanent Club-number good for all time; as well as the nine-dollar volume, Combination Book of Complete Membership, if you have never received Complete Membership.

8. The possession of the giant volume obtained under FORM B, will open the way for you to enter the U. F. O. R., for which there is no charge of any kind. The certificate and full information may be found in the Combination Book.

9. The Combination Book of Complete Membership contains three volumes in one: General Membership, Inside Membership, and Complete Membership; all strongly bound together in full cloth, of the finest grade, and beautifully stamped in gold and silver.

10. General Membership is usually bound in leatherette, which is durable and enables you to roll the book. We have copies bound in cloth at two dollars each. Inside Membership is strictly private, and is bound in strong leatherette for rolling. It is never bound in cloth except when in the Combination Book. Complete Membership is always richly bound in the best English cloth. Many persons prefer the three books separate, for convenience of use.

11. We do not exchange books. If you order Complete Membership, we will not exchange it for the Combination Book.

12. Inasmuch as the Combination Book is a strictly private work; is sold only on a pledge of secrecy; and is printed as a special limited edition for the accomodation of a few members only; it is necessary to understand that it is not *awarded as an emolument*, that is, it is not given away free, except in a single instance; and that single instance is when FORM B of this chapter is used.

RALSTON REVOLUTIONISTS.

You may become a Revolutionist, and aid to convert the American people to a new era of living, and a higher plane of substantial happiness. Every recruit you make not only counts you one degree, but becomes a jewelled diamond in the galaxy of honorable achievements. All men and women who know the drift of the times, predict a social, political, and national revolution close at hand. The trend of the age is portentous. We must be strong, of vigorous body, clear brain, iron blood, steady nerve and courageous heart. These virile qualities are found only in conditions of perfect health; and this is the foundation of all success in life, of all enjoyment of home or travel, fame or fortune, education, culture, or extraordinary attainments. The safest course of all is to enter the U. F. O. R. They are the Revolutionists of the coming age,—an epoch soon to begin, as stated in the Combination Book.

In taking this step you may or may not claim the rewards mentioned in the chapter relating to Progressive Ralstonites; therefore one of two courses is open to you:

a. Either to win recruits to Ralstonism for the pleasure of doing so, for the honor it will bring you to attain a high degree, and for the satisfaction of accomplishing good in the world.

b. Or to win recruits and take degrees for the sake of doing good to yourself as well as to others. In the latter case, you will permit us to confer upon you certain emoluments of much greater value than you are able now to understand.

Five recruits are very few; yet they win for you the Book of Complete Membership. One more recruit, or six altogether, anticipated under FORM B, will win the Combination Book in place of the Complete. Yet the Complete alone is considerably larger than the General and Inside books put together. It is a complete physical summary of the human body, and an explanation of the operations of life, presented in a way that everybody may know the purposes of Nature and the necessary methods of recovery.

FOUR HUNDRED ILLUSTRATIONS.

Of all the previous editions of the Book of Complete Membership, not one was ever illustrated. The seventh and final edition is splendidly presented with *four hundred pictures* explaining the exercises and the laws of life. The book has been entirely rewritten and will prove a surprise to those who have so much admired its predecessors.

DEPARTMENTS
OF THE
BOOK OF COMPLETE MEMBERSHIP.
ALSO ADDITIONS IN THE COMBINATION BOOK.

FIRST DEPARTMENT. *Ralston Movement Cure.*

One hundred illustrations. This system consists of graded movements suited to each vitality. The human body is divided into seventeen parts, and one part after another is given special attention. The effect is most surprising. Take any disease, such as dyspepsia or biliousness, and it would be a most desperate case that could not be cured in a few weeks. There is no expense for apparatus or any matter, in this or any other department.

SECOND DEPARTMENT. *Ralston School of Physical Culture.*

This is a home school, designed for those who wish to take a course of scientific exercise without a teacher.

THIRD DEPARTMENT. *Public School Exercises.*

FOURTH DEPARTMENT. *Nine Great Laws of Nature.*

These are not the Laws of health, but the laws underlying the expulsion of disease. All physicians and specialists, and all treatments of any value, are dependent upon these Natural Laws, but medicine uses them in perverted processes.

FIFTH DEPARTMENT. *Ralston Massage.*

This is the complete system of MASSAGE CURES. These are added to the Ralston system, not as a part thereof but because they are valuable and aid to hasten the natural return to health. They are effecting cures; and practising physicians, as well as the leading hospitals, are adopting both our *Massage* and our *Swedish Cure* with the most satisfactory results. We believe that these methods have been kept too much in the control of a few, whereas every home should adopt and practice them regularly; and for that purpose we have given all the rules and the full practice of every kind of massage treatment; and that which has heretofore cost from fifty to five hundred dollars, is now free in your club book.

SIXTH DEPARTMENT. *Man as an Invalid.*

SEVENTH DEPARTMENT. *Woman as an Invalid.*

EIGHTH DEPARTMENT. *Colds and their Dangers.*

A classification of diseases which originate in, or are attended by a cold; a list of the causes of this frequent and dangerous malady; the natural means of prevention and the cure given by Nature.

NINTH DEPARTMENT. *Catarrh and what it is.*

An examination into the causes, conditions, and cure of the various forms of catarrh. Nearly every person is afflicted more or less with this disorder. It cannot originate of itself. There is a fault somewhere. We do not believe that medicines can cure it; nor have we ever known of permanent relief coming from any source except that which an all-wise Nature has afforded. There is no expense and no apparatus in this or any other Ralston treatment; yet we have had no failure in the thousands of cases among Ralstonites where the Natural method has been applied.

TENTH DEPARTMENT. *The Throat and Lungs.*

Ralstonism deals with the exact origin, the true progress, and the probable chances of cure in every stage of diphtheria, consumption, bronchitis, pneumonia and kindred diseases. For every death from diphtheria somebody is to blame. Pneumonia claims thousands of victims every season; and not one case of death from pneumonia should ever occur. We are equally positive in regard to consumption.

ELEVENTH DEPARTMENT. *The Stomach.*

In this important section of the Ralston Complete Membership Book, is found the cause, the natural treatment and the cure of every disorder of the stomach.

TWELFTH DEPARTMENT. *Special Organs.*

This includes the liver, heart and kidneys, and all forms of disorders to which they are subject; the natural treatment and cure.

THIRTEENTH DEPARTMENT. *Bones, Muscles and Nerves.*

FOURTEENTH DEPARTMENT. *The Blood and Skin.*

FIFTEENTH DEPARTMENT. *The Brain.*

Man has three brains: the thinking, the acting and the functional; if the first is out of order, the mind is insane; the second holds the key to the muscles; the third to respiration, circulation and digestion. To get an idea of the vast scope of this department, we will state that the substance of an entire book is included in this one division of Complete Membership.

SIXTEENTH DEPARTMENT. *Miscellaneous Diseases.*

Herein are included: La Grippe, Constipation, Bowel Troubles, Diabetes, Headaches, Nervousness, Sleeplessness, Irritability, General Weakness, Local Weakness, Despondency, Alcoholism, Gout, Hereditary Diseases, Weak Eyes, Failing Eyesight, Apoplectic Tendencies, Scalp Diseases, Leanness, Excessive Fat, and Contagions.

SEVENTEENTH DEPARTMENT. *Ralston Doctors.*

This is a summary of all the Ralston, or natural, treatments, presented in such a shape as to be of immediate help to one who wishes to practice as an R. D. (Ralston Doctor).

EIGHTEENTH DEPARTMENT. *All the Private Diseases of Women.*

There are many of these maladies; at least eighty per cent. of the fair sex being afflicted with private complaints. No woman would be troubled in this way if she had proper treatment; and that she can give herself proper treatment we are proving every day. This Department is so comprehensive that it includes all female disorders.

NINETEENTH DEPARTMENT. *All the Private Diseases of Men.*

These include those that come to the innocent and those that come to the guilty. In all cases natural treatment is necessary, even when specific remedies cannot be avoided; and natural treatment often proves better than any other. One of the strong features of this Department is the list of symptoms given; for the eyes, lids, eyeveins, condition of the eye-fluid, hue of the white-area, lines at the sides of the eyes, markings, colors, lines and hollows underneath, the eating away of the tissue at the upper sides of the nose, the lineaments of the face, and the changing shades of the skin, form a code of signals that tell the presence of a private disorder, and its nature and severity.

TWENTIETH DEPARTMENT. *The Revolutionists in Secret Conclave.*

If life is worth living at all, this one department will prove a storehouse full of priceless wealth, wherein is held the great meeting of all the Ralstonites of the world.

Price of the Combination Book, . . $9.00

NOTE.—The last four Departments are found only in the Combination Book of Complete Membership.

How to Use the Forms.—Be careful to read the present chapter in connection with pages 22 and 23; then answer in your mind one of the following questions:

1. Do you wish to remain a *General Ralstonite* only? If so, the present book is all you need. It will prove of greater value to you than all the medicines of the world.

2. Do you wish to become a *Complete Ralstonite* by using Invitations? If so, we will send you some free of charge.

3. Do you wish to become a *Complete Ralstonite* at once? If so, use FORM A. By doing this you will save time, effort and money; for you will receive five General Membership Books to have on hand as an accommodation to those who wish to buy them. If your friends know that you have them, they will come to you for them. You will also receive Inside Membership and Complete Membership; or a total of $14.00 for $5.60. Add twenty-seven cents if you wish the latter sent prepaid.

4. Do you wish the Combination Book, containing all three volumes bound in one, with four great Departments added to all these? If so, use FORM B. Add forty-five cents if you wish it sent prepaid.

FORM A.—TO 5TH DEGREE.

"To Ralston Health Club, Washington, D. C.—I wish to advance five degrees and therefore enclose five dollars for five copies of the General Membership book; also, ten cents record fee for Inside Membership book free; also, fifty cents record fee for Complete Membership book free. My Club-number is . . . (or, I herewith enclose page 23 and stamps for a Club-number). Having applied for the emoluments, I agree to find members for the five General Membership books herein ordered."

FORM B.—TO 6TH DEGREE.

"To Ralston Health Club, Washington, D. C.—I enclose six dollars for copies of the General Membership book; also sixty cents record fees. I also wish the Combination Book as an emolument, in return for which I agree to find members for the General Membership books. I have never received Complete Membership as an emolument. I pledge my honor that I will not permit any person or persons, except my wife, or, except my husband [*erase to suit case*], to see or know the contents of the Combination Book, but will keep the same strictly for my own use."

NOTE.—One of the six General Membership Books is contained in the Combination Book. By removing page 23 from the latter and inserting it in your present General Membership Book, you will thus have six to sell.

SHORT FORM B.—TO 6TH DEGREE.

"To Ralston Health Club, Washington, D. C.—I wish to advance six degrees, merely as a matter of honor. I enclose six dollars for six copies of the General Membership book, for which I agree to find members in order to spread the cause of Ralstonism; and I forever waive all claim to emoluments."

FUTURE OF RALSTONISM.

Our Club is now your Club. It is not possible to retard its progress. It must be a permanent institution in the home life of the nation, because it is right, it is Nature, and it is helpful. We believe that Ralstonism, since it is becoming universal, is as necessary as food, light or water. This movement is the grandest, noblest, and already the most far-reaching power that has originated in the present age. Thousands of the greatest men and women of the world believe in it. Its friends are the true people in every rank and station in life. Every honest heart opens at once to receive its sublime doctrines. Its future means much to the nation and to you. Under its influences, you and your home and your community may be blessed in many ways, and your life made a happier and a nobler one.

Where our duty ends, yours begins.—To a reasonable mind, arguments on the value of health are unnecessary. The vacant chair in many a household, and the muddy blood or lustreless eye of abused health, are reminders of wrongs long ago begun, and often reiterated against the remonstrance of judgment and the solicitation of love.

Ralstonism can never die.—Its principles are Nature's richest laws, framed by an all-wise Creator solely and absolutely for man's happiness. Its plan of existence reaches far forward into a rapidly multiplying growth which no power of man can check. The many great names now enrolled upon its list, and the intense interest they take in spreading its influence and increasing its membership, speak of a Higher Power working in the hearts of men and women to make the world better.

This book we commit to your charge, and with it the General Membership which it implies. May you and it be inseparable companions; may its pages open up to you new truths, to be conned and learned until their spirit shall become a part of your desires; may it never leave you in final parting; but on the other hand we hope that you shall be the first to leave it, not in the years that mark the highway of the present generation, but in the hazy distance of Life's long autumn, far, far away from the day your name was first enrolled as a member of

THE RALSTON HEALTH CLUB.

A... New Idea

Combination Book

Three Works In One



A Costly Work on a Grand Scale

Prepared for Ralstonites, who wish all the books of the Ralston Health Club bound in one volume, with an elaborate index, embracing all of them in one reference table.

This giant work, which would cost fifty dollars by private subscription, will be sold for nine dollars in cash, or given as an emolument to any Ralstonite who advances six degrees under Form B, page 175, and Rule 12, page 170; but not otherwise.

SEE OTHER SID

Ralston Magazine

The only official organ of the great Ralston Club. A large and beautifully illustrated Magazine, intended to inspire Ralstonites to better use and appreciate the blessings of Ralstonism. "A flood of sunshine poured directly out of Nature's Heaven."

A FIRST-CLASS MAGAZINE MEANS MUCH FOR RALSTONISM

We cannot afford to have our official organ a cheap-looking, thin, second-class affair. It must be magnificent enough to impress the public with the importance of Ralstonism. Published in epochs. The first now ready. Price for No. 1, only 30 cents. Four copies of the same number, $1.00. No samples free. No agents. No discounts. For $1.00 we will send "MODEL MEALS" and two copies of MAGAZINE—First Epoch. The Magazine will make recruits.



THE ROSTRUM

Lecturers and Entertainers

Many members of our club desire to become lecturers on Ralstonism, or on some of the various phases of the subject. Others desire to study oratory in order to become statesmen. Others believe that much sunshine and cheerfulness in life may be adduced from the pleasure of entertainments artistically given. For these reasons the study of expression, of speaking, entertaining, instructing and lecturing may be regarded as a valuable accomplishment; and it is certainly a profitable one in some cases; for ladies and gentlemen have received as high as one hundred dollars a night in such profession, while the ablest lecturers have received from five hundred to one thousand dollars a night. If you are interested in the subject of attending college for such training, kindly address,



THE ENTERTAINMENT

RALSTON CLUB, COLLEGE DEPARTMENT

1223 to 1231 G Street, Washington, D. C.

Pamphlet
Binder
Gaylord Bros.
Makers
Stockton, Calif.
PAT. JAN. 21, 1908

I776 Ralston health club.
R15 Book of general
1898 membership. 70424

NAME	DATE DUE

